

Christian Courier

A REFORMED WEEKLY, formerly known as Calvinist Contact

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It's that time of year again.



*Pert as a schoolgirl well can be,
no longer running and dirty and free;
forced to do tasks of conformity,
trapped little maid is she.*

PHOTO: LIVING AND LEARNING

Christian education booming in Russia

Christian colleges debate strategies

Irene Bom

WASHINGTON, D.C. — While statistics show that Western Christians agree that Christian education in Russia is a good idea, the question of

what form that should take is still being hotly debated.

"It's an ongoing issue. It relates to mission strategy in general," says Frank Roberts, the academic dean at Calvin College in Grand Rapids, Mich., who has a strong interest in Russian educational programs.

The question of strategy has come to the forefront after the number of Protestant theological programs in the former Soviet Union jumped to 35 this year from a low of four a year ago. These statistics have been reported by the Overseas Council for Theological Education and Missions, an independent evangelical parachurch organization.

The issue sparked debate at

Christian schools address principal shortage

Bert Witvoet

GRAND RAPIDS, Mich. — As a new school year is dawning over North America, schools affiliated with Christian Schools International (CSI) are, numerically speaking, doing well. Over the past five years there has been steady growth so that today CSI counts 450 elementary and secondary schools in the U.S. and Canada and a total enrollment of about 92,000 students.

But CSI schools are experiencing a leadership problem. As late as May of this year eight percent of the schools were still without a principal.

CSI director of support services Dan Vander Ark admits that no formal study has been done of causes underlying this dearth of candidates, but he has his own informed notions.

Reasons for reluctance

Vander Ark lists four possible reasons.

1) Boards have high expectations for leaders, expecting them to be both managers and visionaries;

2) teacher families are more

and more two-wage-earning families, making it necessary for a teacher to assume more of the workload at home, thus being unable to invest time into becoming and being a principal;

3) a beginning principal has to be willing to move and teachers are less willing to move, partly because of the second wage earner's commitments and partly because teachers want to stay close to their extended family;

4) teachers are reluctant to become the scapegoat in a support community that has seen a fair deal of controversy.

But CSI has decided to do something about the leadership problem. Although the 1993 CSI convention held in Kalamazoo, Mich. this summer was rather low-key compared to the international conference held last year in Toronto, it focused squarely on the important issue of developing Christian school leadership.

At this conference Vander Ark unveiled plans for an intern program that teams up pairs of potential principals with mentor principals.

Teachers are invited to apply for this program and principals are asked to recommend both mentor and intern candidates. "CSI will select 15 pairs and fund the program," says Vander Ark.

Needed qualities

He lists at least four important criteria for becoming an intern: being a gifted classroom teacher; being respected as a leader by others; having strong skills in writing and speaking; and being able to articulate a vision for Reformed Christian education.

A mentor, on the other hand, is expected to be someone who seeks to nurture others, who is skilled in working with people, who is willing to take time to guide and who is judged to be a good administrator and leader by colleagues.

According to Vander Ark, finding "committed servant leaders who dare lead the way is crucial to the future of the Christian schools." He himself is committed to guiding the intern program and making it a priority.

weekend. (The King's College and Redeemer College are members of the CCC, but will not be sending representatives.)

See AMERICAN--p. 2...

items that representatives of 18 CCC-affiliated institutions will discuss at the Russian Initiative Strategy Council meeting in Washington, D.C., next

Thinkbit:

Frustrated teacher after a pupil corrected her once too often: "Thank you, William. You're the only dictionary I know who wets his bed."

From: a radio program

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SEP 8 1993

News

American university in Russia may offend

...continued from p. 1

Growing pressure by communist hardliners and the Russian Orthodox Church on President Boris Yeltsin to pass a bill restricting Western religious proselytizing is adding a sense of urgency to questions of cultural impact.

Bernbaum has proposed an independent institution that would be incorporated in the U.S. and have both Russian and American directors. American Christians would take turns staffing the university for one or two academic terms. They would be paid by their sending institutions and would teach, in English, liberal arts courses until a Russian Christian faculty could be trained.

Paternalism

In a written response Daryl McCarthy criticized the proposal as fostering a "paternalistic relationship of dependency" on the West. McCarthy, who represents the International Institute for Christian Studies, which establishes Christian colleges affiliated with international universities, adds that an English-only university "smacks of elitism" and will restrict the institution's appeal.

Bernbaum calls such talk of

dependency "crazy" in light of what Russian Christians and educators say they want.

"Our Russian partners told us they want a continuing American presence in the college. Right now anything American is hot," he said.

Beginning the organizing in the U.S. after receiving Russian input was simply a means of avoiding the "10 factor" that he says operates in Russia — the fact that any new initiative takes 10 times as long to get off the ground in Russia than in the U.S. because of heavy bureaucratic red tape. Russian directors will be appointed after a meeting in Moscow in October, he says.

Lack of trust

Other factors making it difficult to establish an all-Russian Christian institution are the lack of trust between different denominations and the result of 70 years of communist suppression of initiative.

The antagonism between the Russian Orthodox Church and evangelicals led to the "painful decision" by American organizers not to invite Orthodox representatives to the planning table, says Bernbaum.

But other observers say that Western evangelicals are to

blame for at least some of the recent backlash by the Orthodox Church.

"A lot of Christians have gone into Russia with a belligerent attitude toward the Orthodox Church," says Frank Roberts, who taught Reformational history at the People's Friendship University in Moscow last year.

"I would hope an effort would be made to understand the Orthodox Church. Few Western Christians have done that," he adds.

Less appeal

The consequences of not doing that may hinder the future success of the university, says Redeemer College political science professor David Koyzis, as it would mean that "the university would appeal a

good deal less to Russians, except to evangelical groups."

Tom De Vries, director of Eastern Europe and Russia for Christian Reformed World Missions, stresses that western churches should see their activities as "not just opposition" to existing churches. For this reason he says World Missions decided not to start a CRC in Russia.

Bernbaum dismisses accusations of competition with regards to his proposed university. "We would be competing with existing universities, let's face it," he says.

And with courses taught in English, he's confident that they would be on the winning end.

"If we didn't take Russian culture into account at all and ran the outfit like a

McDonald's franchise, we'd probably get a thousand people applying," he claims.

"Everyone wants an American degree."

Roberts disagrees, noting that "There's always been a split in Russia between the Westernizers and those who are wary of the West. A Western transplant [university] in Russia is only going to be attractive to those with a love affair with the West."

Even with a joint partnership, the proposed university has tinges of "the very familiar story of Western arrogance," he says.

He adds that "just about everyone" expects a backlash soon from Russians against predominantly Western-run projects.

King's prof to teach wellness in Leningrad

Irene Bom

A professor at The King's College in Edmonton, Alberta has gained a unique vantage point on questions of Christian education in Russia.

For the past two summers assistant physical education professor Robert Day has taken his research on spiritual wellness to a hundred teachers at the pedagogical institute of St. Petersburg State University.

And next May, he will take up a 14-month position as professor in that university's newly-established valeology (lifestyle and wellness) department.

"No one's tackled the question of what it means to be well spiritually," says Day, referring to research in North America as well. "It's too controversial."

But it's an area of research that should go over well among his students. "Their lives are so difficult," says Day. "There's so much hopelessness and searching."

After all the conversations he had with his students and Russian Christians, Day should know.

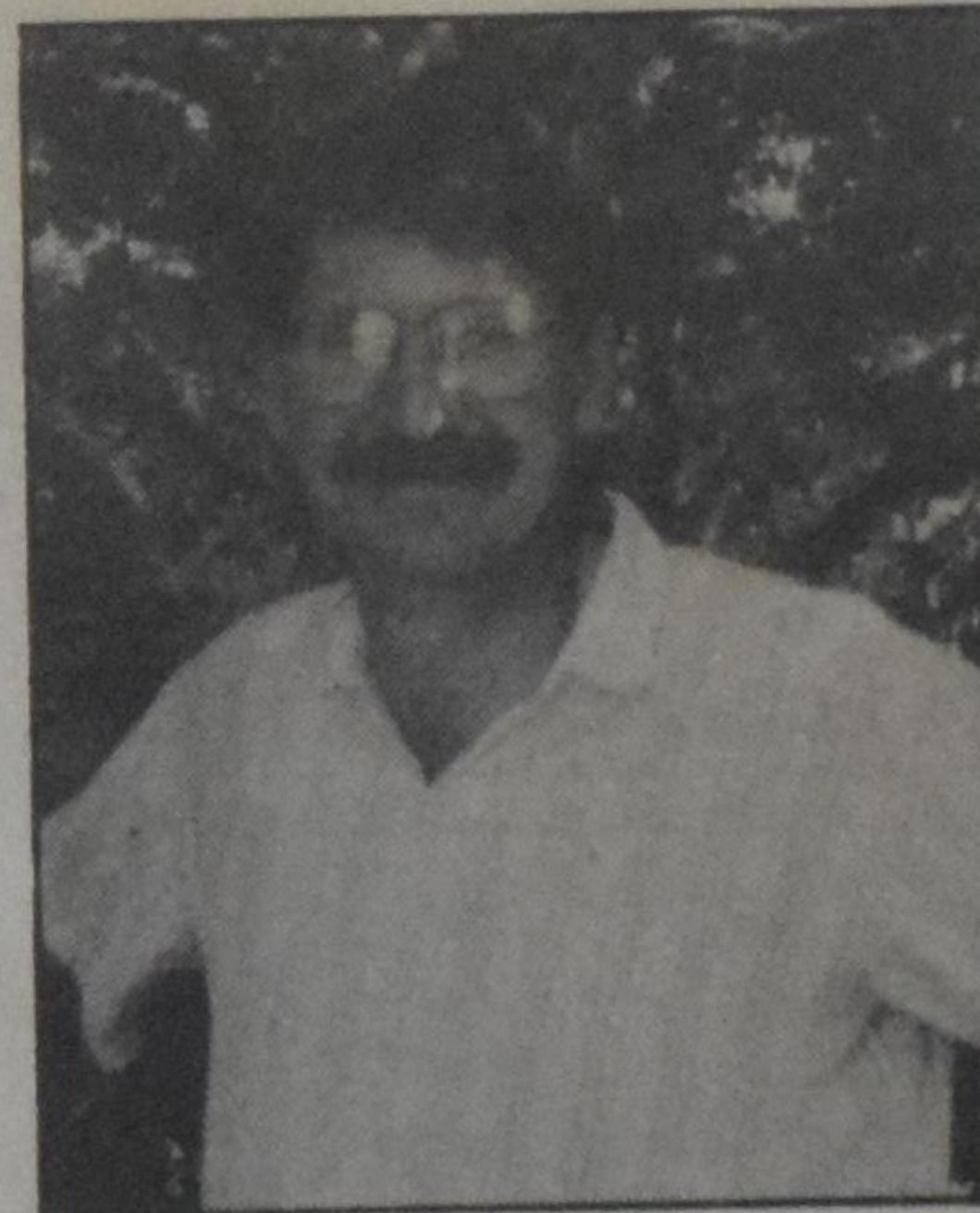


PHOTO COURTESY ROBERT DAY

Phys. Ed. prof Robert Day takes controversial research to Russian students

While he found most people "amazingly open" about their lives on both visits, he noticed that people were more eager this year to hold such conversations in the privacy of their apartments in the evenings.

Rising political instability is creating "a real lack of trust" in Russia, he says.

Their caution showed up most poignantly in a local church during an altar call, at which praying attendees were invited to raise their hands if they were interested in Jesus.

"No way were they going to risk someone opening their eyes and watching them," Day says.

Still, the dozen Christian teachers on Day's team were able to make the atmosphere inside their classrooms noticeably different from that outside the classroom. A journalist who came to interview Day on the final day said that she "could not believe the emotion and sense of trust" among group members during the closing celebration, notes Day.

While he says that transplanted Western churches with English services, such as the one he attended, "are not ultimately the way to go," he appreciates them as "a way to start."

"The important thing is just to get over there," he says, adding that a greater problem is the lack of stability created in Christian churches and schools when Western Christians come to preach or teach on short-term basis only.

A long-term position in Russia "might be a possibility" for him, Day says.

AVAILABLE FOR CALL

The Council of First Christian Reformed Church of Regina, together with the Committee of the Council of Christian Reformed Churches in Canada, heartily recommends the Rev. Harry Kuperus for a call. After serving 14 years as Pastor and Director among native people in Regina, he completed a one-year resident hospital chaplaincy. He may be contacted at 2277 Queen St., Regina, SK S4T 4C6, phone (306) 522-6979 or at 11203-79th St., Edmonton, AB T5B 2J8, phone (403) 479-5470.

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Comment

PRESS REVIEW

Carl D. Tuy



about redecorating 24 Sussex Drive or Stornoway, the residence of the Leader of the Opposition. She did hire a new communications director, though. He is Garry Aldridge, a political juggler who led Roy Romanow's triumphant march to Saskatchewan's seat of power. Aldridge is expected to get the NDP going again. One Senior socialist was heard saying, "Garry may not be able to keep the *Titanic* from going down, but he'll at least get more people into the lifeboats."

★ ★ ★

The provincial premiers wanted to see the sun rise early on Canada so they converged on Baddeck, Nova Scotia, to discuss economic strategies and other solutions to existing problems.

★ ★ ★

Quebec wants to introduce user fees in the health care delivery, but the feds have already declared that a no-no. The economy is taking the place of the boogey man in the anxieties of even primary school students.

★ ★ ★

An Ontario study reported that children in Grades 5-8 showed some of the most negative views of the future.

★ ★ ★

How about this for restrained commendation in the visitor's book of a Zimbabwe guest house: "Not Very bad." I have seen worse remarks in guest books that some churches display in their foyers.

★ ★ ★

Like a gaggle of geese assembling for the coming migration, the caucus of the PC party huddled in Ottawa awaiting the sign from Auntie Kim. After two months of campaigning at county fairs, Tory barbecues and senior citizen establishments, the Prime Minister is expected to announce the date of election. Due to Auntie Kim's carefully conceived image the Tories are a born-again party, riding comfortably high in the opinion polls.

★ ★ ★

It is expected that the Liberal spin doctors and image-makers will prescribe a different treatment for Mr. Chretien. The Grits will conduct a peek-a-boo campaign, keeping *Numero Uno* under wraps as much as possible, letting the younger candidates slug it out on the trail.

★ ★ ★

NDP leader Yukon Audrey, although putting up a courageous front, will not be in a position to start thinking

★ ★ ★

Double-dip loser of the week is the Toronto Skydome McDonald's. The hot dog sellers on the sidewalk outside the stadium scrape a living together hawking their dogs (which are better than McDonald's) for two bucks. Now the Mighty Mac, who is selling the delicacy for three bucks inside the stadium, has put its own hot dog carts out there on the sidewalk. It's a David and Goliath dog fight.

★ ★ ★

The chair of the parliamentary justice committee, Tory MP Bob Horner, let go a shot that will be heard perhaps not so much 'round the world, but for sure from Baie-Comeau to Val-d'Or in La Belle Province. He said that Bloc Quebecois Leader Lucien Bouchard and his colleagues should be tried for treason. Not what you call a conciliatory, palm-branch gesture.

★ ★ ★

Here's another jewel from Richard Lederer's collection of student wisdom: "Socrates was a famous Greek teacher who went around giving people advice. They killed him. Socrates died from an overdose of wedlock." Take heed, all you people who go around giving advice!

★ ★ ★

France is in crisis. Disneyland in Paris; McDonald's at the Champs d'Elysees; Coca

Cola at the cafe; and now (shame, shame, double shame!) factory-baked bread! Is there no end to the humiliation? Pretty soon the beloved baguette will be a thing of the past. The French baker's union is in an uproar.

★ ★ ★

There's a new political decision making process in Nicaragua. Opposing parties take each other's prominent figures hostage and then start negotiating releases in exchange for political concessions. Would Bourassa release Auntie Kim in exchange for permission to have user fees in Quebec? Who knows? Would the NDP free Chretien on the condition that he start to wear a tie again?

★ ★ ★

The UN is trying to feed starving people in the former Yugoslavia, and all the while, the former Yugoslavians are trying to kill each other. In a period of one year, four young U.S. State Department officials have abandoned promising careers to protest America's hands-off policy in Bosnia which, in their view, is tantamount to sanctioning a Serb genocide of Muslims.

★ ★ ★

The United Church Observer published an article on Africa's shadow — AIDS. The AIDS rate in Africa is 15 times higher than that in the

U.S. Two-thirds of the world's AIDS cases are in central and southern Africa. In Kampala, the capital of Uganda, which has been hit particularly hard and early, one-third of adults are presumed infected.

★ ★ ★

Some good news: the ozone layer, although still in intensive care, is showing signs of recovery. By the year 2020 you might be able to sit in the sun again without having to cover yourself in layers of white, screen stuff.

★ ★ ★

You can always pick up interesting scraps in the *Globe and Mail: The Joy of Uncircumcising* by Dr. Jim Bigelow of Pacific Grove, Calif., is for those who want to "redevelop" their foreskin. The *Globe* really keeps you informed, eh?

★ ★ ★

And then there was the man who went to his doctor with a strange medical problem. "I press on my head and it hurts," he said. "I press on my stomach and it hurts there too. I press on my knee and it hurts terribly; and when I press on my throat I can't stand the pain." Finally one specialist diagnosed the trouble: the man had a broken finger.

Carl Tuy is Chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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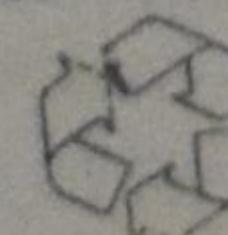
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Editorial

The majority is not always right..eous

This editorial is written in response to John Van der Veen's letter to the editor on the opposite page. Although we seldom respond to a letter with an editorial, we are making an exception this time. There is a lot of confusion about political choices among readers, as was evident from readers' published explanations on how they will vote in the upcoming election. In the midst of that confusion we have promised that we would try to give leadership.

What strikes us about this letter is the fact that instead of calling for an application of the command of Christ to seek first the Kingdom of God it appeals to our instinct to protect ourselves.

For example he says that "the tyranny of the masses is not a beautiful thing to behold, but the tyranny of the minority over the rest is

worse — especially when that minority does not include you." That is setting up a false dilemma, as if the choice is always between tyrannies and between majorities and minorities. What about the will of God for nations?

Proverbs 14:34 says: "Righteousness exalts a nation, but sin is a disgrace to any people." Perhaps it does not matter whether a minority or majority legislates righteousness. The nation will be exalted in any case. And how can the will of God be a tyranny when Psalm 19 tells us that the ordinances of the Lord are sweeter than honey? Can a Christian seek anything else but righteousness and justice when he or she has been placed in office by means of a democratic process?

The democratic principle goes into operation especially at election time, not every time a government is called upon to exercise its task to legislate. I would expect a Christian candidate to openly reveal his or her Christian political insights and policies and run on that platform at election time.

That's not to say that he or she does not consult with or represent constituents. Not all political choices are matters of principle.

Global needs, historical justice

When Mr. Van der Veen talks about immigration he talks about *our* need in times of recession. What about the needs of our neighbours in countries that are ravaged by war and famine? Does our recession not pale next to the starvation of whole populations? If anything, Canadian immigration policies need

to be criticized for favouring the rich. And quoting a local percentage of unemployment is hardly responsible in a national debate. That's not to say that local situations may not cause undue stress to both residents and immigrants.

Like Mr. Van der Veen, we're not sure either whether forced bilingualism is such a good idea in all instances, but to say that those of us who do not "belong exclusively to either 'founding' nation" have become second-class citizens just does not ring true. When the Dutch immigrated to Canada they fully expected to adjust to the prevailing culture and language, whether that be French or English. Few of us ever felt like second-class citizens when we integrated into a founding culture.

Surely there is something unique about the fact that there are two sizable linguistic nations within this country called Canada, and several indigenous founding nations that still cry out for recognition. Keeping all these nations together requires extraordinary measures and expense.

But our main criticism of Mr. Van der Veen's letter is the notion that a Christian politician should simply implement the will of the majority in matters of abortion, immigration and bilingualism. You don't need to be a Christian to do that. Any competent person can serve as a conduit for fifty percent plus one of the voters. The majority will have its will as long as there are people in power who seek their guidance from the grassroots rather than from the One who sends sun and rain to make the grassroots grow.

BW

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- provides opportunities for contact and discussion for the Christian community.

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The loneliest society in all of history?

She spoke in fragmented English this little old Polish-Canadian woman I met on the front lawn of her little bungalow. Within minutes I learned about her husband's death 10 years ago, her heart attack a few months ago, her children living in other cities. She showed me her overgrown vegetable garden and told me that she could not keep things in good condition. It was too much for her.

"Neighbours say, 'Hello, how are you?' that's all," she said. "That lady single," she said, pointing to a woman watering her plants across the road. "Next house, single; that house single woman and two kids; next house, single and three kids. Man come and kids shout, 'Daddy, daddy,' but daddy no come on the driveway. He take them in car and bring back after two hours. In old country not like this. Maybe coming now, I don't know."

The litany of perplexed loneliness that

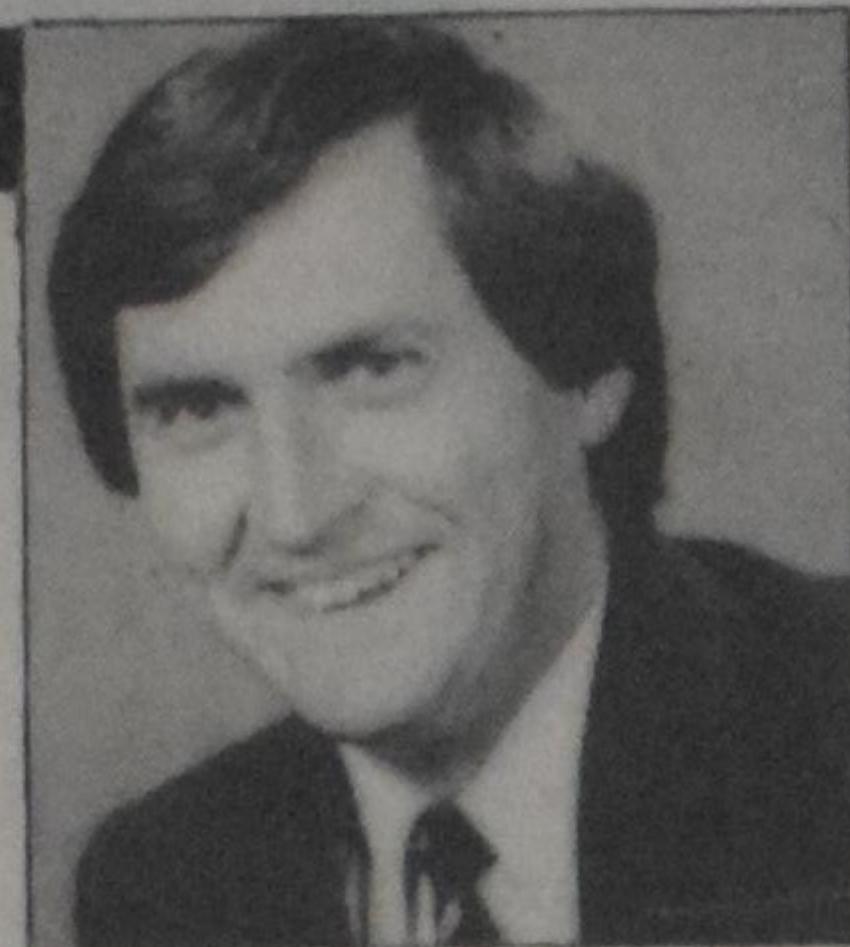
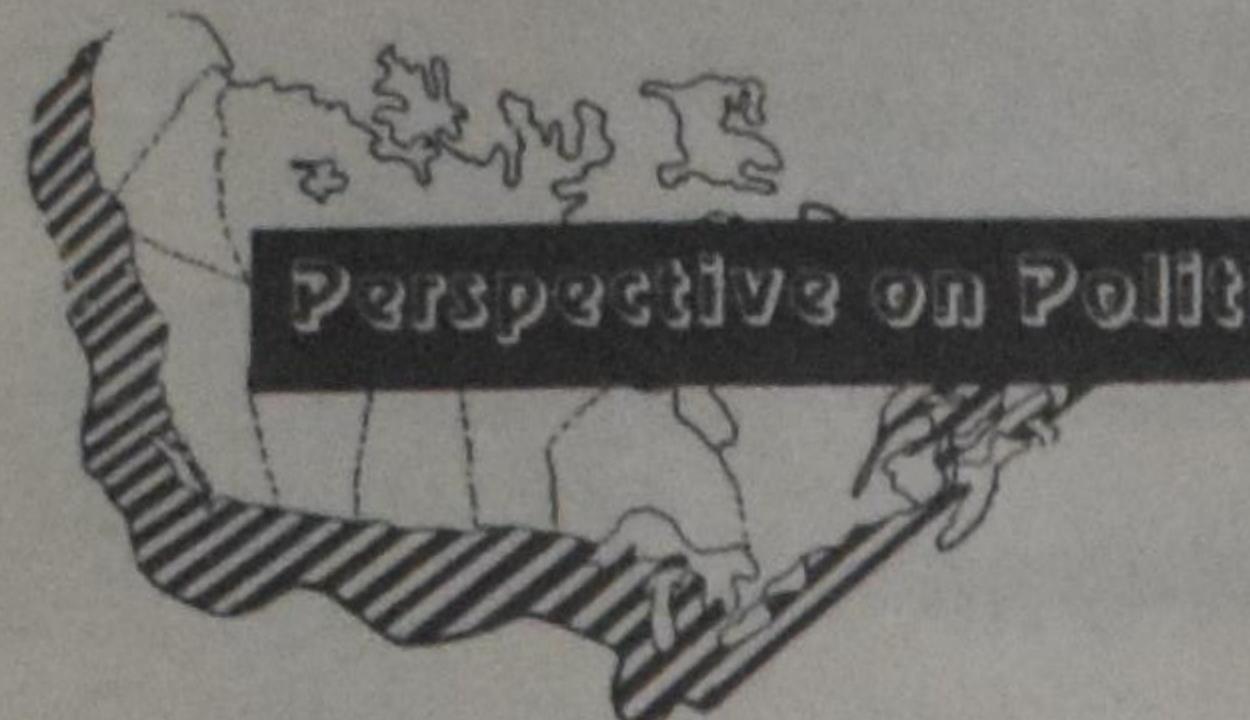
poured out of this little shrub of humanity was heart-tugging. She was caught by the swirl of modern life: children who move to other cities, neighbours who don't share their lives with each other, families that break up, homes that are empty during the day because everybody has to work.

It's hard to survive in a non-community as an older immigrant without a spouse and failing health. Her daughter wanted her to move to the city where she lives, but the woman pointed to a big tree in the front yard. "You shouldn't uproot an old tree," I offered as an interpretation of her gesture. She nodded. "I sell house and go to senior home, I guess," she responded.

I hope she does. Although I wonder, will she find a community there to sustain her in her last few years of life?

BW

Letters / Politics



Paul Marshall

The new non-discrimination

While I'm usually in favour of recognizing group rights, recent events in the Federal Court of Appeal are frightening. Elaine Schachtscheider claimed that because she is married she has to pay more in taxes than if she were living "common-law."

The court ruled that she could not claim discrimination because she is a member of a group (married people) that has been "historically advantaged." Mr. Justice Linden said, "Advantaged groups have more power in our society; accordingly, it is assumed that distinctions that disadvantage them are not discriminatory, unless there is clear evidence of prejudice or stereotyping."

Thus, if the court thinks that your group had it good in the past (maybe before you were born), then if you are now discriminated against you don't have much legal recourse. How did the court come to such a conclusion?

Priority to an exception

There are two sections to the equality provisions in the Charter of Rights and Freedoms that address equality of the individual. Section 15 (1) says that "every individual is equal before and under the law and has the right to the equal protection of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability."

This is supposed to provide a basic guarantee that individuals will have equal treatment. However, in order to allow government programs aimed at benefiting particular disadvantaged groups, the Constitution-makers added a second part to Section 15. Section 15 (2) says, "Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups, including those that are disadvantaged because of race...."

The second section allows a good exception to the first. No discrimination, except that you can have programs to benefit disadvantaged people.

The Federal Court of Appeal has reversed this relation. It says that Section 15 (2) is primary: the foundational purpose is to benefit the disadvantaged; and if Section 15 (1) gets in the way, it should be overridden.

This legal interpretation itself is bad enough, but consider some further consequences. Your treatment before the court will depend on whether or not the court thinks your group (note, not *you*) has been disadvantaged. It doesn't matter whether you as a married person are poor, unemployed or disabled: according to the court your group has been advantaged.

Judging history

It doesn't even matter if *all* "your" group is now disadvantaged. What matters is what the court thinks happened *in the past*. If your grandparents or someone else's grandparents had it good than you can now get it in the neck.

This also means that the court will become the judge of history. Courts have always had to consider historical circumstances but now they will set themselves up to judge whether men, or married people, or Jews, or Christians, or Kenyans, or Ukrainians, were historically advantaged or disadvantaged. (Note to litigators: start hiring social historians for your cases).

To which group will you be assigned? Will you be declared a Christian and therefore one of the advantaged? (A great surprise to Christians in the Sudan, or China, or Nepal. If survivors of the genocide in the Sudan come here they can be discriminated against on the grounds of their cushy life so far.)

Maybe you could be declared a particular type of Christian, a Mennonite, say. Then maybe you could be treated as one who has been disadvantaged.

Pray that this will go to the Supreme Court of Canada and that that court will change it. And be prepared to support legal challenges.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.

Reform Party and majority will

I've read your thoughtful last editorial on political options for the next federal election (July 23). Please allow the following additional comments.

You are right about abortion and the Reform Party. A Reform MP will vote the will of the majority of his constituents, no matter what his own views might be. If you want abortion criminalized, convince sufficient numbers in Elgin/Norfolk [the reader's riding] and you'll get your way. Vice versa — the same.

This is not a weak, waffling position on the part of the Reform Party as some would have it. Rather, it is the belief that democratic principles must take precedence.

Without democracy the rights of people to worship as they wish and to conduct their lives as they wish is put in grave danger. The Reform Party believes that this cannot be allowed to happen. The tyranny of the masses is not a beautiful thing to behold, but the tyranny of the minority over the rest is worse — especially when that minority does not include you.

On immigration: Conservative/Liberal practices are admitting record numbers into this country (250,000 last year). In times of recession we don't need this many. Proof?

About 74 percent of immigrants in Elgin are unemployed.

On official bilingualism: the Reform Party does not believe the nonsense that Canada was founded by only two nations and that forced and expensive bilingualism will bring unity. It does not bring unity. It is not wanted even in Quebec. It makes second-class citizens out of those millions of Canadians who do not belong exclusively to either "founding" nation.

On government meddling with business: evidence indicates that government meddling under the guise of regional development, megaprojects for favoured regions (never ours), tax concessions brings economic decline. It bleeds regions that pay for this nonsense and creates lazy economic dependence for those receiving it.

This election, for the first time in many years, offers Canadians an electable option. While true that we are still very much the new underdogs, our clearly set out policies cut the cake far better than the vague nonsense spouted and practised by the old-line alternatives.

John Van der Veen
Reform Party of Canada candidate
Elgin, Norfolk
Port Stanley, Ont.

We need understandable language to learn about God

I was saddened that someone was offended by the gift of paraphrasing Psalm 100 that God blessed me with in order to communicate to people (See letter to the editor, August 13, in response to June 11 poem with the line "the Big Guy in the sky"). I do not wish to cause any person any kind of discomfort, but then I also make no apology for attempting to communicate God's grace and love to people using a language that speaks to them.

I'm reminded of a little boy named Tommy who told his mother that the Lord's name was Andy. "We sang about him," Tommy explained to his mother. "Andy walks with me, Andy talks with me, Andy tells me I am his own."

The author of the popular song "Life is like a mountain railroad" compares his life's ups and downs to a train moving toward the "union depot," where he will meet the "Superintendent." One does not need to be a biblical scholar to realize that the union depot refers to heaven and that the Superintendent is God.

And everyone can appreciate the humour of Tommy's belief that the Lord's name is Andy when we all know it to be Jesus.

It is important that Christians express and practise tolerance towards those words that they may never use but that

are necessary. Because someone does not speak the way we do does not mean that their words are less meaningful. It would be nice if we could write about God with one vocabulary that fits all people in all situations. But that for the moment is not possible. I prefer to draw people towards God through whatever means rather than spending time wondering what to call him.

God does not cancel

In conclusion, I am concerned about those people who threaten to cancel their subscription to *Christian Courier* every time something appears in the paper that they disagree with. Isn't it nice to know that God does not cancel his subscription to humankind every time we do or say or write something that possibly offends him.

Please, appreciate the great contribution that *Christian Courier* offers and lend support to its future.

My request for an open mind must go both ways, so I accept the criticism of brother John Van Hemert with gratitude and appreciation. May "the Big ... in the sky" paint you a rainbow of laughter, joy and happiness. May he create special moments in your day to fill your treasure chest of memories.

Ron Dube
Kingston, Ont.

News/Letter

Port Alberni wrestles with logging issue

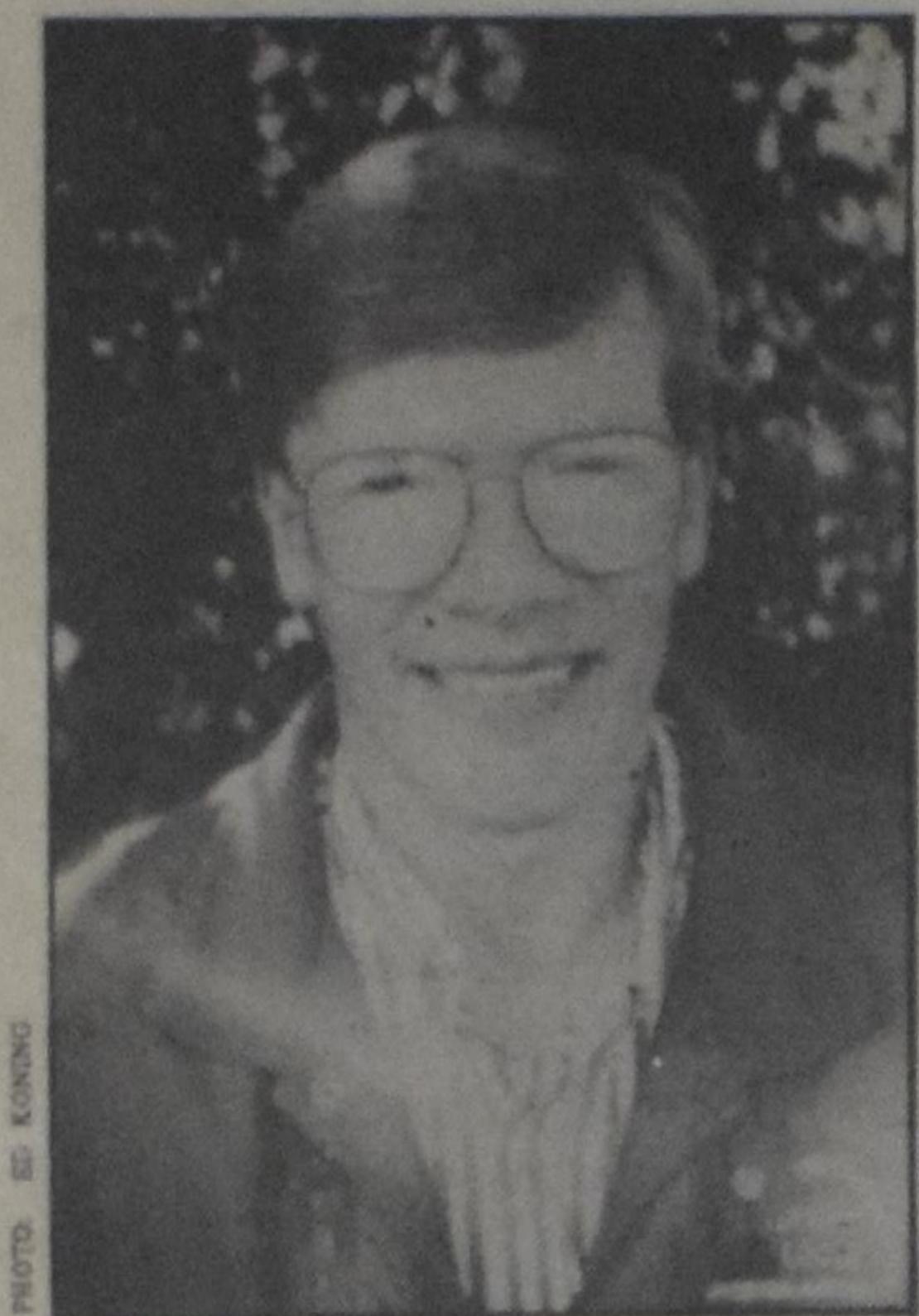


PHOTO BY KONG
MacMillan Bloedel manager Ed Koning says he has faith in his company.

Irene Bom

POR ALBERNI—The town of Port Alberni on Vancouver Island knows that it will feel the economic bite of the B.C. government's logging restrictions that accompanied the decision to open nearby Clayoquot Sound to loggers and which government officials are praising for their teeth.

For members of Port Alberni Christian Reformed Church, nearly all of whom are

Letter

Reviewer misses the meat in McLachlan

I'll state up front I am a fan of Sarah McLachlan. Bill Fledderus evidently is not the same kind of fan (*McLachlan charms with melancholy pop, but needs to grow up*, C.C. Aug. 13).

Rather than her song lyrics being "a serious weakness" they are, perhaps, her greatest strength. I fail to understand why a focus on failed romance would be negative, but as Fledderus himself points out, at least two songs deal with other issues. Unexplainably, these songs he dismisses as if they weren't there and continues his charge that her focus is failed romance. By Fledderus' own evidence, it is not. (Perhaps he needs some precise ratio of non-romance to romance songs on a given album before it can be determined not to have an "overemphasis on lamenting failed relationships" — in the same way some people need a precise number of mentions of

Jesus' name before they consider a song or album "Christian".)

Has it ever occurred to Fledderus that many of McLachlan's songs are metaphors for all types of failures and disappointments, not just failed romance? And that many lyrics have applications beyond love relationships?

Take, for example, this line: *If you must turn your head away from me/you cannot tell me you're so strong* (from "I Will Not Forget You"). This addresses the impulse in all of us to hide our vulnerabilities, even from those close to us, pretending we are stronger than we are. Or the line (from the same song): *You never really tried/Or so it seems/I had much more than myself to blame/I've had enough of trying everything/and this time it is the end*. This addresses not only the tendency of many women to try

everything to make a relationship work, but to take all the blame for everything that goes wrong in their lives (whether in a love relationship or, for example, on the job). It also looks at the need to sometimes let go of the unhealthy things to which we attach ourselves.

The fact that these lines appear in songs ostensibly about failed romance does not diminish their applicability to so many other areas of life.

Finally, "Into the Fire" is not about "someone who wallows in distress." Consider the lines, *I will look into the sun/until its light doesn't blind me/I will walk into the fire/until its heat doesn't burn me*. Talk about someone facing the difficulties of life with courage, hope and determination!

Perhaps it is Fledderus who needs to "grow up."

Marianne Meed
Toronto

employed in the logging industry, that means a difficult manoeuvring between the claims of government, industry and environmentalists.

"I have some sympathy for the environmentalists, but also for those who support responsible logging," says pastor Arie Vanden Berg.

"It's not easy. We're right smack in the middle of it here."

Congregation member Ed Koning is an engineer who works for MacMillan Bloedel Ltd., the forestry company that environmentalists are criticizing for poor harvesting practices.

As project manager, Koning has been "personally involved" in pumping \$100 million company dollars into water and air pollution controls over the past five years.

Yet two weeks ago Koning drove to a mass protest sponsored by the International Woodworkers Association (IWA) in nearby Ucluelet to show support for the government's decision.

No contradiction

He says the contradiction between the two activities is only in the eyes of environmentalists who, he insists, have hijacked the term "environmentalism" to mean "sacrificing humanity for the sake of trees."

"I'm a very strong environmentalist," claims Koning, who is "more and more convinced" that God intended the creation for responsible human use.

While he calls the actions of public environmentalist groups "hard to balance with a Christian perspective," he maintains that the IWA stance on this issue does not present such conflicts to his faith.

Fisheries convictions

Koning opposes environmentalist claims that his company cannot be trusted to restrict logging to designated areas.

Friends of Clayoquot Sound say that MacMillan Bloedel has received up to 25 fisheries convictions since 1968 (a fisheries spokesperson cited a lower number).

But those violations don't dampen Koning's support. "Just because a company has made a mistake doesn't mean that we can't trust them again," he says, adding, "I have faith in MacMillan Bloedel because it is made up of people like myself."

Meanwhile Vanden Berg explains why a clear choice of sides is so difficult for him to make: "You have to suffer with the people who are suffering."

"Besides," he adds, "If my sermon claims to have the answer, I could be out of a job."

Rooftop Musings

Alyce Oosterhuis



A modest proposal

Driving back to work after a meeting with Christian school administrators to discuss strategies for tuition reduction I was struck with one thought: "We're crazy!" Here we are agonizing over student retention and communal indifference and criticism (etc., etc.,) when we could be doing many more enjoyable and glorifying activities! And so I make a modest proposal: Let's close down every Christian school in the country.

Do you have any idea how many people-hours of salaried workers and volunteers this would release for other activities? Just think of the infusion of energy and presence this would suddenly bring to the public schools! If every one of our children could speak freely in the public schools just imagine how many missionaries for Christ there would suddenly be! And if all our teachers could find employment in these same schools we might be able to turn around an increasingly secular society!

'Freedom'

Our ex-board members could run for public school office. Our parent auxiliaries would not have to slave for hours over ovens and ranges to prepare banquets and bake sales. Our churches would have endless lists of suitable candidates from which to choose for their respective officebearers because there would no longer be a church/school competition for the same gifted individuals. Our children would no longer look at the other side of the educational fence, longing to attend the "real" public high school, because they would be in it. Our communities would no longer have to suffer when those whom we admire choose school alternatives such as home schooling or the public/separate route.

And have we considered the financial savings? Think what we could do with that money if we did not have to pay tuition! How many broken families we could support; how many inner city centres we could erect for the homeless.

Will these pillars stand?

If we sold all our school properties and invested that money into some worthwhile endeavour we could be as influential in society as we choose. We could afford lobbying to implement legislation for whatever moral or social stance we uphold, regardless of whether it is a "left," "right" or "centrist" Christian position: for or against prayer in public schools; pro- or anti-choice for life; for a reinstatement of capital punishment or against harsher penalties for heinous crimes. The list is endless.

I see one problem inherent in this modest proposal. If we remove one of the three pillars of home, school, and church for the development of insight, faith, community and witness, will we still be Christian reformers who claim God's love and direction for all of life? Will our children learn a reforming vision? Will the next cost and energy saving measure be to close down the church?

Alyce Horzelenberg Oosterhuis is associate professor of education and psychology at The King's College in Edmonton.

Music/Media

MUSIC REVIEW

L.A. band rocks with dark humour, perceptive commentary

Walking in London by Concrete Blonde. Copyright 1992 I.R.S. Records. Distributed by Capitol Records-EMI of Canada. Reviewed by Bill Fledderup.

The Los Angeles band Concrete Blonde consists of singer/bass player Johnette Napolitano and a guitarist and drummer whose names I forgot. (I don't feel bad about forgetting because Napolitano, who writes all the songs, is far more interesting than either of the others.)

The band plays rock, generally fast and loud. Its songs are recognizable for their trademark fuzzy electric guitar sound, up-front bass playing and the powerful wail of Napolitano's husky-voiced vocals. Her lyrics arise from the inner-city life of sprawling metropolises such as Los Angeles and London. She usually writes from the (decidedly female) perspective of a person toughened by a difficult life, intimately acquainted with the games people play in relationships.

Though the lyrics are some-

times outstanding, they are not consistently good. Her latest album, *Walking in London*, features two excellent songs, six which I would rate "okay" and two which I think are quite forgettable. That's typical for most of the band's albums — which makes it hard to recommend buying them. (The three previous albums are: *Concrete Blonde*, 1986; *Free*, 1989; and *The Bloodletting*, 1990.)

Yet when she's good, Napolitano is too remarkable to overlook. If she ever hits her creative stride and secures some band members with long-term dedication, Concrete Blonde will undoubtedly make some great records.

In the meantime, the band's best songs should pique your interest, not because they're exuberant (they're definitely not) but because these grim lives described are those of real human beings. Some examples:

The band's latest single is the witty "Ghost of a Texas Ladies' Man": *I reached to turn out the light. / He wouldn't let me get near it. / He seemed so glad to see a woman in the*

flesh / and I really liked his spirit. (Chorus) "You don't scare me, you don't scare me," I cried / to my ectoplasmic lover from the other side. / He knew I'd understand. / He was the ghost of a Texas ladies' man.

The hurt of alcoholism

Many of Napolitano's songs are inspired by the urban poor, their relationships and events in their lives. "Joey," in which a woman pleads for the return of her alcoholic partner, received significant radio airplay two years ago. *Joey, honey / I got some money. / All is forgiven. / Listen, listen. / And if I seem confused / I didn't mean to be with you / and when you said I scared you / well, I guess you scared me too. But we got lucky once before, / and if you're somewhere out there / passed out on the floor, / oh, Joey, / I'm not angry anymore.*

"Carry me away" tells another chapter of the same tragic story: *Today I went and bought myself a bottle / Like we used to do / reminded me of you / Today I saw a train roll by the river / blowing off the steam / reminded me of me. / That's when I threw the bottle in the river / that's when I started running for the train / There's nothing that you need I can't deliver / Carry me away, carry me away. / [...] / And any promise we make is as easy to break / as the little plastic people on the wedding cake / so says you, tomorrow I do / I*



hear you thinking from far away / if you keep on lying and crying and trying and drinking / I'm gonna carry me away, carry me away. / If you think about me, from far away... / I hope you find it with me or without me. / Carry me away...

Isolation

"Happy Birthday" depicts a decidedly unhappy birthday: *Outside in the park / there's a cat fight / It's just after midnight / I guess I'll be alright / Laying out on the floor / drunk and poor [...] / The screaming cats they give me the creeps / but aside from all that / I feel no pain / staring up at the ceiling stain / Neon in the window*

/ sirens far away / news on the radio / happy birthday....

"Little Conversations" criticizes small talk: *These little conversations / though I try my very best / you know I never could say anything in 20 words or less. / [...] / Tell me what am I supposed to do with broken sentences of you. / I'll stay in my corner because that's all that I can do / let the others speak for me / little conversations are we.*

If the band ever releases a "best of" collection, it will certainly be worth buying, especially if these songs are on it. In the meantime, the album *Free* is probably the best one to start with.

Dordt assistant professor earns music doctorate

Writes dissertation on 'hypermedia' computer technology

SIOUX CENTER, Iowa (DC) — Henry Duitman, assistant professor of music at Dordt College, passed his oral examination for a doctoral degree in music education from Ohio State University this summer in Columbus, Ohio.

Duitman's course work spanned six summers and one full year of sabbatical leave from Dordt, 1991-92. In addition to his teaching duties in 1992-93, he finished writing his dissertation which is entitled: "Using Hypermedia to Enrich the Learning Experience of College Students in a Music Appreciation Course."

"Hypermedia is a form of computer software," says Duitman, "that allows users to inter-

act with several different forms of media in associative ways." He compares it to "a library in itself — aural and visual." He says, "For example, a person can look up information on a composer, then request information on a specific work, study a specific musical part of that work — maybe listen to the cello line — then compare that information with the use of the cello by another composer." Duitman says the information is contained on CD-ROM, and the options of exploring different levels and tangents are many.

Student 'guinea pigs'

Dordt College students served as his test subjects this

past spring. From a class of 83, Duitman chose 32 students at random to use the hypermedia technology for listening projects and research for a final paper. The other 52 used the "regular" listening lab and did their research in the college library. All 83 listened to the same classroom lectures and took a pre-test and a post-test of general music knowledge as well, for comparison.

Duitman joined the Dordt faculty in 1985 after 11 years of teaching Grades 5-12 in the Bradenton Christian School in Florida. He has conducted the Sioux County Orchestra for seven years and served last year as guest conductor for the South Dakota Symphony.

Fashion designers turning to 'clerical chic'

BALTIMORE, Md. (EP) — Top fashion designers are getting religion — but only for their clothing, it seems. Many top designers are borrowing from religious traditions in their new lines, according to Vida Roberts of the *Baltimore Sun*.

"It may be their way of doing penance for previous sins of excess, such as baubled bustiers, peekaboo laces and leather lingerie," Roberts wrote. "Whatever the motivation, clerical is chic, monastic is modern, and it's all very nondenominational."

Ralph Lauren is showing long black dresses with demure white collars that make the wearers look like convent novices. Calvin Klein has introduced dark and ascetic coats and tunics that "could be designs borrowed from the Amish, Orthodox Jews, Protestant vicars or Roman Catholic priests."

Most designers are showing clothing without accompanying jewelry, except for religious symbols. Adam Kochlin, whose self-named company sells original liturgical vestments, says, "The cross, the star of David, icons and religious uniforms are easily identifiable with tradition, and I think we're a whole society of people desperately looking for a new direction."

Church, Marian Van Til, page editor

Jews for Jesus Canada has most successful summer ever

WATERLOO, Ont. (Vision 2000) — This past Canada Day, Jews for Jesus launched what was to be its most fruitful summer witnessing campaign the ministry has ever seen in Canada. Five "Jews for Jesus" took to the streets of Toronto and then Montreal for three solid weeks of non-stop witnessing.

The campaigners were out from 7 a.m. to 10 p.m., from Monday through Saturday using a variety of creative communication methods to reach their own people with the message that Jesus is the Jewish Messiah and that it's the most Jewish thing you can do to believe in him.

This year the campaigners used a mixture of tract distribution (over 150,000 were distributed), parades, street drama, door-to-door outreach among the Russian Jewish community and telephone calling to reach out to Jewish people with the gospel.

"God has really blessed our

efforts this year," reports Karol Joseph, director of Jews for Jesus Canada. "Over the three-week period we saw 11 Jewish people and 38 Gentiles commit their lives to Y'shua, and we received the names and addresses of another 109 Jews and 78 Gentiles who are interested in learning more about him!"

Dmitry Epshtsky, a Russian Jewish believer who has been on the staff of Jews for Jesus for just over a year, was especially excited by the openness the team found among the Russian Jews in Toronto. "One night I was at the Canadian National Exhibition handing out our literature when I noticed a Russian couple talking with one of our campaigners. I went over to help out and found that the couple had friends who are born again, so the gospel wasn't new to them. When I asked them if they wanted to pray with me to receive Jesus as their Lord and Saviour, they said Yes. The very next day I had the opportunity to lead two

more Russian Jews to Messiah. It's been fantastic!"

Opposition

One afternoon they were in a shopping mall in a very Jewish area of Montreal. All clothed in bright red Jews for Jesus T-shirts with white lettering, they got quite a bit of attention and had several opportunities to share the gospel with curious onlookers,

reports Karol Joseph. Not all of the campaigners' efforts were received with such openness, however. One Jewish storekeeper became irate and came out of his store yelling and screaming, ultimately threatening to bodily remove the campaigners if they didn't leave, Joseph continues.

"We expect opposition," says Joseph, "Jesus told us to expect to be hated and even per-

secuted for standing for Him. Still, it's never easy for us to feel that hatred and rejection from our own people. But after you've experienced the joy of watching someone's eyes open to see the King, it seems that the price we pay is small."

Now the ministry will turn its attention to the discipling of those new believers and reaching others who do not yet believe.

New Yorkers interested in the Messiah

As in Toronto, record number respond to Jews for Jesus

NEW YORK, N.Y. (EP) — A month-long Jews for Jesus witnessing campaign in New York City ended with a record number of people requesting more information about Jesus. Jews for Jesus missionaries and interns distributed 1,132,065 gospel tracts on the streets; 6,969 people responded with 414 already coming to faith in Christ as their Saviour. Of 19 summer campaigns, the only one that topped that response rate was in 1980, and that involved twice as many campaigners for twice the duration.

"We want to tell our people about the Messiah," said Susan Perlman, summer campaign leader, "but we are happy to talk with everyone. And we are equally excited when non-Jews come to faith in Jesus."

The 25 Jews for Jesus workers came from as far away as the Odessa, Ukraine, and as near as New Jersey. Each day they handed out tracts on the streets and in the subways, told

people about Jesus and asked the question, "Who do you think Jesus is?"

This year's campaign featured the use of clown regalia complete with over-sized buttons that declared, "JFJ Committee to Make NY Smile." Despite many days with temperatures above 100 degrees, the campaigners entertained and engaged sophisticated New Yorkers during their lunch hours while wearing clown costumes.

One team of campaigners, handing out a tract at Wall Street titled "A Message to Suits," were themselves dressed in business attire — in high contrast to their red clown noses.

Jews for Jesus gospel tracts come in various bright colours with a variety of titles. They use contemporary themes, usually in a humorous fashion, and end with a gospel truth. Some of this year's titles included, "Ten Things To Do in

New York For Under \$5," "A Jewish Doctor's Story" (A takeoff on TV's "Northern Exposure"), and "Save the Princess" for Nintendo fans. A special culture quiz flyer was printed for use at the Pavarotti Concert in Central Park, and a Jurassic Park theme tract was handed out at the entrance to the Museum of Natural History where a Jurassic exhibit was featured.

Five titles were printed in Russian for the several hundred Russian Jews now living in New York. "Many of these people want to hear what we have to say about Jesus," says Perlman. "Our Russian staff and volunteers no doubt will continue to answer their questions in the months ahead."

Jews for Jesus staff members in New York City are already contacting the Jewish people who showed an interest. Area churches will assist with some of the contacts as well.

giving them a cassette."

There's also a follow-up package called "Next Step." New believers are sent a "Life Living" New Testament and an audio cassette that explains four basic principles of the Christian life.

The cassettes are being sold for only \$1.49. According to Campus Crusade, "That means sharing your faith with friends, neighbours, colleagues, students, teachers, doctors, or anyone you meet is as easy as

quarterback) have already been produced on Life Story cassettes. Others include Steven Curtis Chapman, Joni Eareckson Tada, Stan Telchin (Messianic Jew), Canadian hockey hero Paul Henderson and astronaut Charlie Duke.

Life Story cassettes and the Next Step follow-up package are available in Christian bookstores across North America.

WCC head says papacy is obstacle

ROME (REC) — The papacy is the greatest obstacle for the Roman Catholic Church's ecumenical relations, said Konrad Raiser, executive secretary of the World Council of Churches, during a June 4 visit to Protestant churches in Rome. Raiser suggested that another form of the papacy might not be a hindrance. One possibility was the "primacy of love and honour," as the Bishop of Rome was described in the early centuries of the Christian era.

Raiser said the current situation between Protestants and Catholics was "not one of crisis, but an invitation to change." The ecumenical model of the last 20 years, based on theological dialogue, has been extremely useful, but has served its purpose.... The time has come to find a new model, to formulate new expressions which can make a joint confession of faith possible, to get away from a defensive idea of ecumenicism."

Since he assumed office in

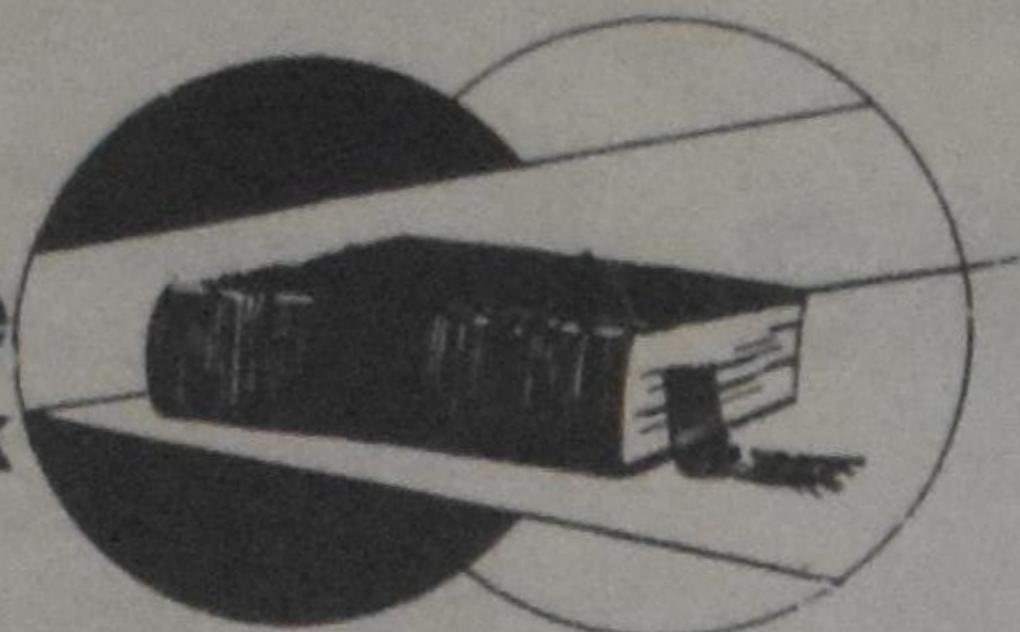
January, Raiser has yet to meet Pope John Paul II. Raiser said he wanted to visit the Italian Protestant churches before he met his Catholic partners. He said he expected many meetings with Catholics in Rome but wished to show his solidarity with the Protestant minority there.

Evangelism made easier with life-story cassettes

SURREY, B.C. (CCCC) — A new ministry of Campus Crusade for Christ, Canada, "Life Story Ministry," is producing evangelistic audio cassettes of prominent Christians in business, sports, music and other fields. Each cassette includes the individual's life

Church

Bible
Notebook
Al Wolters



Song of the valiant woman III

"She is like the merchant ships, bringing her food from afar" (Prov. 31: 14, NIV).

On a clear day an Israelite living in the hill country of Judah could see the blue Mediterranean sparkling in the distance and occasionally catch sight of the Phoenician trading ships which hugged the coast of Palestine. Israel itself was not a seafaring nation, and the merchant vessels which it knew were those based in the Phoenician cities of Tyre, Sidon and Byblos. These ships sailed up and down the eastern shore of the Mediterranean, bringing home Egyptian grain in exchange for such famed Phoenician commodities as cedar wood from Mt. Lebanon, and royal purple from Tyre.

Not looks but actions

It is to such ships that the Valiant Woman of Prov. 31 is compared. The original Hebrew and the surrounding context make clear, however, that the point of comparison is not the way the ships *look*, but how they *behave*. The description of the Valiant Woman consistently downplays her looks in favour of her actions. She is like the merchant ships in that she "brings her food [literally 'bread'] from afar." Just as the Phoenician ships imported grain from Egypt, so our heroine literally goes to great lengths to fetch good quality grain from the lowlands north of the Judean highlands. We know that she lives in these highlands because of the reference to snow in verse 21 (snow does not normally fall in other parts of Israel), and this is an area where the grain crop was limited and of poor quality. To get good grain for bread, whether barley or wheat, an enterprising Israelite farmer's wife would have to travel to the fertile plain of the Valley of Jizreel, the breadbasket of ancient Israel.

We can imagine her making the trip at harvest time, returning after a few days' absence with her donkeys laden with bags of choice grain for her household. These she would have acquired at the threshing floors of the northern lowlands in exchange for her own homemade products, such as the fancy sashes and other woven goods which are mentioned elsewhere in the poem. No doubt a lesser lady would have left such an annual expedition to her husband or her servants, or have dealt with a middleperson, but the Valiant Woman of our poem is more independent and venturesome. She is like the merchant ships, personally bringing her food from afar.

Cultural transportation

It is useful to look closely at a biblical text in the concreteness of its original historical situation because it teaches us how thoroughly the Bible is embedded in its own time and culture and how necessary it is to make a kind of cultural transposition in order to bring the Bible to bear on our own time and culture.

No one will argue that Christian women today should make annual expeditions to fertile grain fields to feed their families. Everyone will agree that "bringing bread from afar" means something different for our day and situation — perhaps going to great lengths, in a metaphorical sense, to acquire nutritious meals for one's family. The recognition of the necessity of such a cultural transposition has nothing to do with a liberal approach to Scripture or with theological relativism. It is a normal part of every believer's religious appropriation of the biblical text.

This is something that we do well to remember in the sometimes heated discussions about biblical hermeneutics that Christians are apt to get involved in.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

Russian National Library discovers theft of old Jewish manuscripts

ST. PETERSBURG, Russia (EP) — A hasty inventory has led library officials at the Russian National Library to conclude that over 35 medieval Jewish manuscripts have been stolen, probably over a period of years.

Librarians believe they know who stole the manuscripts, which are 250 to 700 years old. The suspect, a former National Library employee, has not been charged and now lives abroad.

The stolen documents include Torah scrolls, Talmudic commentaries, marriage contracts and books of psalms and prayers dating to the 13th century. Many scholars believe they are part of the collection of hand-lettered books and scrolls acquired by Cairo's Jewish community over a period of 1,000 years.

Lyudmila Bhuchina, head of the manuscripts department at the Russian National Library, first began to notice missing

documents in November 1991. Over the next year, other documents were discovered to be missing. Because of the complex shelving process, Bhuchina believes the thief had to be an expert.

At least two of the documents have surfaced, one at the Israel Museum in Jerusalem, and another recently in New York, where \$10 million was being asked for the piece.

Inscriptions discovered in Israel first extra-biblical evidence of King David

JERUSALEM, Israel (EP) — An Israeli archaeologist has discovered a fragment of a stone monument with inscriptions bearing the first known reference outside the Bible to King David and the dynasty bearing his name, the House of David.

The broken monument was found in the ruins of a wall at Tel Dan, the site of an ancient city in northern Israel. Archaeologist Avraham Biran made the discovery this summer.

Biran said the monument

was inscribed with 13 lines of Aramaic text referring to the "House of David." Biran told the *New York Times*, "There has never before been found a reference to the House of David other than in the Bible."

World Vision issues call for peace

VANCOUVER, (WVC) — World Vision has asked Christians worldwide to pray for peace, beginning immediately. The agency issued an inter-denominational call to prayer to address conflict in countries where there is war or conflict. World Vision currently works in 40 such countries.

"Some two dozen wars around the world threaten

thousands of lives every day," says Don Scott, president of World Vision Canada, in support of the call. "Every Christian who is concerned for the welfare of his or her neighbour must take time to pray."

This is the second such call made by International President Graeme Irvine.

He made the first in September 1992, inviting Christians

around the world to pray for Somalia. Irvine says he believes that the prayers in response have wrought change in that country. In Somalia, the past nine months have brought successful relief efforts, rains leading to agricultural recovery and a fledgling agreement among warring clans.

Bible edition for handicapped

COLORADO SPRINGS, Colo. (EP) — The International Bible Society and Joni Eareckson Tada have developed a *New Testament and Psalms for the Physically Disabled*, a special edition New Testament that enables physically disabled people to have greater access

to the Bible. Combining easy-to-read large print, easy-to-grasp, high quality paper, and a spiral format that keeps the book open and flat, the new Bible eliminates some of the tactile problems physically challenged people encounter when handling a book. Intro-

ductions were written to each New Testament book and Psalms by Tada, highlighting passages of special significance to physically disabled people.

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Feature

'I don't want to be locked into a particular belief'

An interview with Michael McAteer, religion editor of the *Toronto Star*.

Bert Witvoet

This summer I interviewed two significant individuals who, as it happened, were both born in 1933. The first one was Moses Ti, a Chinese pastor who experienced persecution because of his faith in Jesus Christ (his story appeared in the August 13 issue of CC); the second, Michael McAteer, the religion editor of the *Toronto Star*. The two men could not have been more different in the way they see and experience their spiritual journey. Moses Ti lives his life out of the answer of faith; Michael McAteer lives out of a search for answers.

I was tipped off by someone that on September 3, the date of this issue, it will be exactly 10 years ago that McAteer took over *The Star's* religion desk from Tom Harpur.

Michael McAteer was born in Dublin, Ireland, where his early education took place. He joined the civil service after high school and became very bored with sedentary life. So he traveled around the world, through Canada, New Zealand, Australia and back again to Ireland. He spent some time working in England and came to Canada in 1964.

He worked in Toronto for a while and wanted to get into newspapers. After working as a reporter/photographer for the *Chatham News* and the *Windsor Star*, he was hired by the *Toronto Star* as a general reporter. It was here that he began to fill in for religion editor Tom Harpur when the latter took time off. When Harpur decided to quit in 1983, McAteer applied for the job and got it. It was just after he had covered the Pope's Central American visit for Harpur.

Here follows the gist of the interview Bert Witvoet had with McAteer in a small non-descript office in the downtown *Toronto Star* building.

CC: How do you look at your task as religion editor?

McAteer: I see the religion beat as just another beat on the paper. There's the labor beat, there's the education beat and then there's the religion beat. The difference is that with the other beats you can go and interview people and get very direct Yes and No answers to your questions. On the religion beat there are a lot of nuances, a lot of qualifications to answers. People will say, "Yes, but," or "No, but." And they're very careful about the "buts."

CC: How did you develop an interest in religion?

McAteer: I became interested in the whole aspect of beliefs, ideas, philosophies and intrigued by why people believe these things and by what makes them tick. So it's just a fascinating topic. You think sometimes, perhaps unwisely, you're going to get some of the questions you ask yourself answered.

CC: You don't find that that happens too often?

McAteer: I don't think that I have found any answers to any of the deeper questions people ask. I've been thrilled by some of the interviews I have done

with people, but I've never had anybody convince me that there was the ultimate truth in what they were saying. So I still have been able to retain my skepticism. I think a healthy skepticism is almost essential in this job.

CC: Would you classify yourself as an agnostic?

McAteer: I'd be comfortable with "agnostic," yeah. I was interviewing somebody the other day, and they identified themselves as "agnostics with sympathies." I suppose by that they meant that they understand why people search for answers through a community or a set of beliefs. I myself don't subscribe to a set of tenets or beliefs. I am obviously influenced by Christian tenets, because I don't think anybody my age who has been brought up in the Western world could escape being influenced by Christian tenets. But as far as belief in God or another being who directs our lives, some part of me can't accept that.

CC: Is there another part of you that can accept it?

McAteer: Well, I suppose one of the reasons I'm not an atheist is that you would cut yourself off from the poetry, the humanity there is in seeking answers

to ultimate questions. When I meet atheists, sometimes there's a lack of humility, there's a dryness about them that is not there in people with faith.

CC: *Faith is not a big thing for you.*

McAteer: No, faith in a god or in a set of rules and regulations is not a big thing for me.

CC: *But you must believe certain things.*

McAteer: Yeah, I believe in right and wrong, in doing as much good as I can, in being as kind as I can. I don't live up to these, but if we could all live by the Sermon on the Mount, the world would be in a better way.

CC: *The Sermon on the Mount talks a lot about the Kingdom of Heaven.*

McAteer: When I talk about the Sermon on the Mount I'm talking about just a basic Christianity. To me it's probably what Christianity is all about. I can see some good in Islam, in Hinduism, in Buddhism, but it doesn't necessarily mean that I accept or swallow the whole package.

CC: *The thought comes to my mind that you represent The Star's interest in religion better than the institutions' interest in their own religion. Is that a fair comment to make?*

McAteer: It's not my job to represent religious institutions. I'm not here to push any particular religion. When *The Star* said I could have the job, they never asked what my religion was or even if I had a religion. They knew that I could write about religion in a way that was not disrespectful to religious bodies and that was acceptable to them.

CC: *Do you decide what goes on the religion page?*

McAteer: On my page I have complete control if I don't do anything silly. I can say what goes on my page. In the day-to-day news stories I can't wax too philosophical or get into theological debates. I've got to present a news story that a) the editors who first see it understand and that b) the readers will understand. So, there's a difference in writing a hard news story on religion and writing a weekly article about religion.

CC: *What have been some of your most satisfying experiences?*

McAteer: I suppose the stories that make your adrenalin flow. The papal visit to Canada was one. There was tremendous interest in the visit. There was a very competent back-up team at *The Star* which was putting together whole stories and they were producing a good front-page story every day.

CC: *Were you in charge of that?*

McAteer: I was not on the back-up

team. I was on the press plane that followed him around, so I was out in the field, and then there was someone on the inside watching TV, press releases and wire stories and putting it all together with my stories.

That was one example. Others were meetings with people — the Dalai Lama, I guess. Interviews with people you would never normally meet but for the fact that you were the religion editor. There was Desmond Tutu and a Vatican astronomer.

CC: *What are some of the more difficult parts of your work?*

McAteer: Well, one difficulty is trying to reduce a very complex theological subject into something that the reader will understand. If the reader finished reading what I've written and said, "Gee, I didn't know that," or "Gee, that's interesting," I think I've done a good job.

The difficulty at times is, you attend a meeting and you know what they're talking about, and it's so difficult to put that into average language that the general reader will understand. You can't assume, for example, that the reader will know what "apostasy" is.

CC: *Do people sometimes get angry with you?*

McAteer: I used to get a lot of angry letters and phone calls. All you can do is listen to people. Try not to argue with them. And somehow deflate their anger or their hostility. And sometimes they have a point and you think, "Well, maybe they're right, I was a little unfair here." But over the years people

"I don't think that I have found any answers to any of the deeper questions people ask."

stopped.

But on the whole, I get more letters of inquiry. If I do a story about a particular group, I'll get people asking, "How do I get in touch with these people?"

CC: *Which streams of Christianity do you identify with, or bring some sympathetic response in you?*

McAteer: I suppose I would be more sympathetic to anyone espousing tolerance and social justice. I can see that that is a part of the Christian message. I don't have too much time for people who believe they have the Truth, that this is it, and that anyone who

"One of the beauties of religion is that it does give a sense of transcendence, of community, of beauty."

believes differently is damned. There are groups who believe that.

So, if I have a bias, it's towards people who preach tolerance, who say, "Look, I believe this but I believe it in a quiet way. If people want to follow my example all well and good, but I'm not going to force them to adopt my philosophy or way of life or lifestyle."

CC: How do you see Jesus?

McAteer: I see him in many ways. If somebody said to me, "I have conclusive evidence that he never existed," that would be fine with me. There is very little historically that we know about him. I'm prepared to accept that there was a man or perhaps many men who operated at the time he was supposed to have lived and preached a certain philosophy. But I certainly don't believe he was divine. And I'm not sure that if he came back today he wouldn't be appalled at what goes on in his name and how the message is being perverted.

CC: Are you eternity conscious? Do you dwell on the after-life?

McAteer: I guess no more and no less than anybody else. Intellectually I would say I would accept that when you die that's it. But this belief in reincarnation which the Hindus have makes much more sense than the fact that the body is resurrected. That you go back into the earth and become part of something else makes much more sense.

CC: How do you nourish yourself spiritually, by prayer or meditation, reading?

McAteer: I read and listen to music. I'm not averse to community worship, whether it's in a church or in a temple or in a mosque, because you can get nourishment out of that. I probably get it out of reading and listening to music.

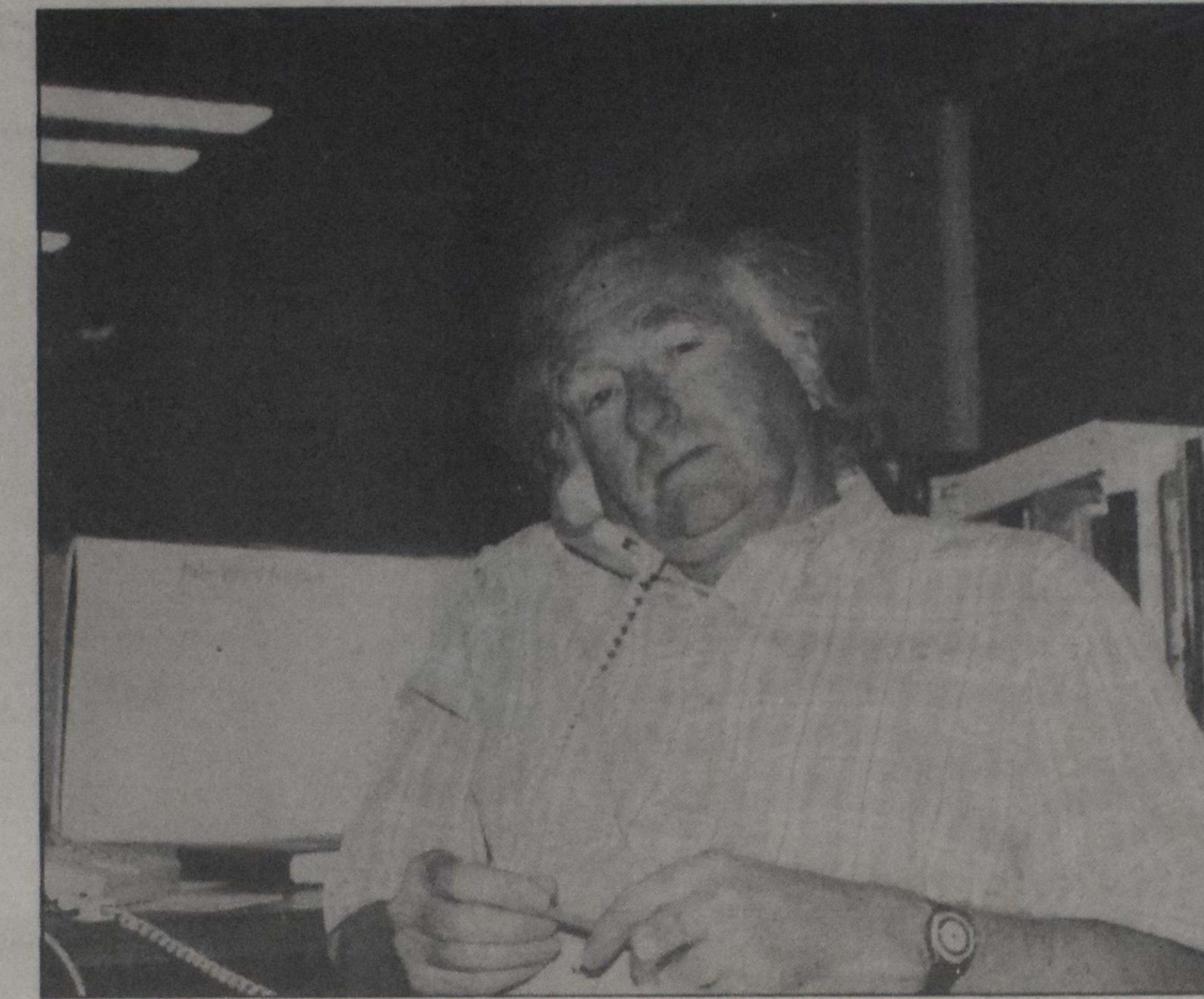


PHOTO BERT WITVOET

CC: You don't meditate.

McAteer: I don't meditate. I think perhaps I would like to learn how to meditate. It's good to set yourself aside from the world. I think the world is becoming too material, too greedy. I think it would be good to set yourself aside from the world just to think about things. It's actually a form of prayer. Some people use prayer.

I was reading a book about ancient Ireland with eighth and ninth century poems by monks and people who had detached themselves from the world. There's a beauty there, you know. To talk about the beauty of those glens, almost untrodden, the chestnut tree and the alder tree and the oak trees, the bees. I could almost visualize it. I don't have a form of nourishing myself. Perhaps I should do it more often, I don't know.

CC: Would you consider yourself a searching person?

McAteer: Oh yeah, definitely. I certainly don't have all the answers and may never get any answers, but I'm searching as much as the next person. I would like to think I'm open to ideas. There's a certain part of me that fears being locked into a belief.

CC: Is that fear greater than the fear of being locked out?

McAteer: I don't want to be locked into a particular belief so that you're not receptive to other beliefs. You might lose out somehow [he laughs]. So you might go on with the answer and you're off on another road. No, I'm still like most people. The wonderment of searching. I don't know what it would be like to know all the answers. The world would be a little less interesting place.

CC: Do you think that by embracing

a certain belief you stop wondering?

McAteer: No, I don't think so. I don't think you stop wondering because you belong to a certain religious group or a certain denomination, I'm not suggesting that. In fact, it may be wonderful to be caught up in a particular belief. But I don't think I could make that leap of faith.

CC: You think of it as an intellectual

"It may be wonderful to be caught up in a particular belief. But I don't think I could make that leap of faith."

leap because you see a gap between what you know and what you are called upon to believe?

McAteer: Oh yeah, it's an intellectual leap. There's no room for debate with a person of faith. With a person of faith it always boils down to: "I believe this."

I can get a lot of nourishment out of different services. But when you come away with the histories of these faiths, what the original founders said, what the gospels or canons require, you say, "I couldn't believe that." I always thought the Bahai were gentle people. If you read the original gospels of the Bab, there are punishments for people who

stray, mutilations for adultery. That's the sort of thing, when you dig deep down into those faiths — pretty gruesome.

CC: What kind of nourishment do you get out of different services?

McAteer: I can appreciate the iconography of the Orthodox churches, the chanting in a Hindu service, the austerity of a Muslim service — that's the sort of thing I'm drawn to. But a piece of music or a piece of literature can draw me in the same way.

CC: It's esthetic.

McAteer: It's more than esthetic. Sometimes it's an emotional response. One of the beauties of religion is that it does give a sense of transcendence, of community, of beauty.

CC: Do you have a certain appreciation of truth?

McAteer: The question is, What is truth? Is it true that God gave the Koran to Mohammed? Is it true that there was a man called Jesus who died on the cross?

As a religion editor I feel obligated to say, "Prove it to my satisfaction." There's a woman coming through next week who claims to be a visionary. They're very nice people. Well, it's like UFOs; they produce photographs. It could be anything: here's the face of Jesus, here's the face of Mary. Just like kids looking at clouds: "Look, here's the tail, here's the hand."

If the Virgin wants to communicate to us, why doesn't she come down to Bay Street and tell people, "I'm the Virgin Mary." But these people will answer, "Well, she's testing people's faith." That's the answer, you see. It's done this way so that the true believers will know.

I come with a skeptical mind, but as a journalist I'm open to being convinced. But I don't understand why the creator of the universe would employ this smoke and mirrors sort of thing to try to convince people of his existence.

Final note: Thus ended my interview with Michael McAteer, religion editor of the *Toronto Star*. I must admit, I found it a strange experience to talk to a person who is religion editor but does not believe very much. That may make perfect sense from a secular press point of view of view, but somehow it does not serve the realm of religion very well. It's a bit like having a sports editor who does not believe in sports.

"Faith is being certain of what we do not see," says the writer of Hebrews. And it adds: "This is what the ancients were commended for." It's apparently not what a secular society will be commended for.

Thank you, Michael, for being so open and honest with me.

Feature

In Japan I learned the importance of loving others

Roxanne Rupke is an 18-year-old from Woodbridge, Ont., and has just begun attending Calvin College. She spent her summer as an English-language tutor in Japan in a program sponsored by Christian Reformed World Missions, in conjunction with Life Ministries of Los Angeles.

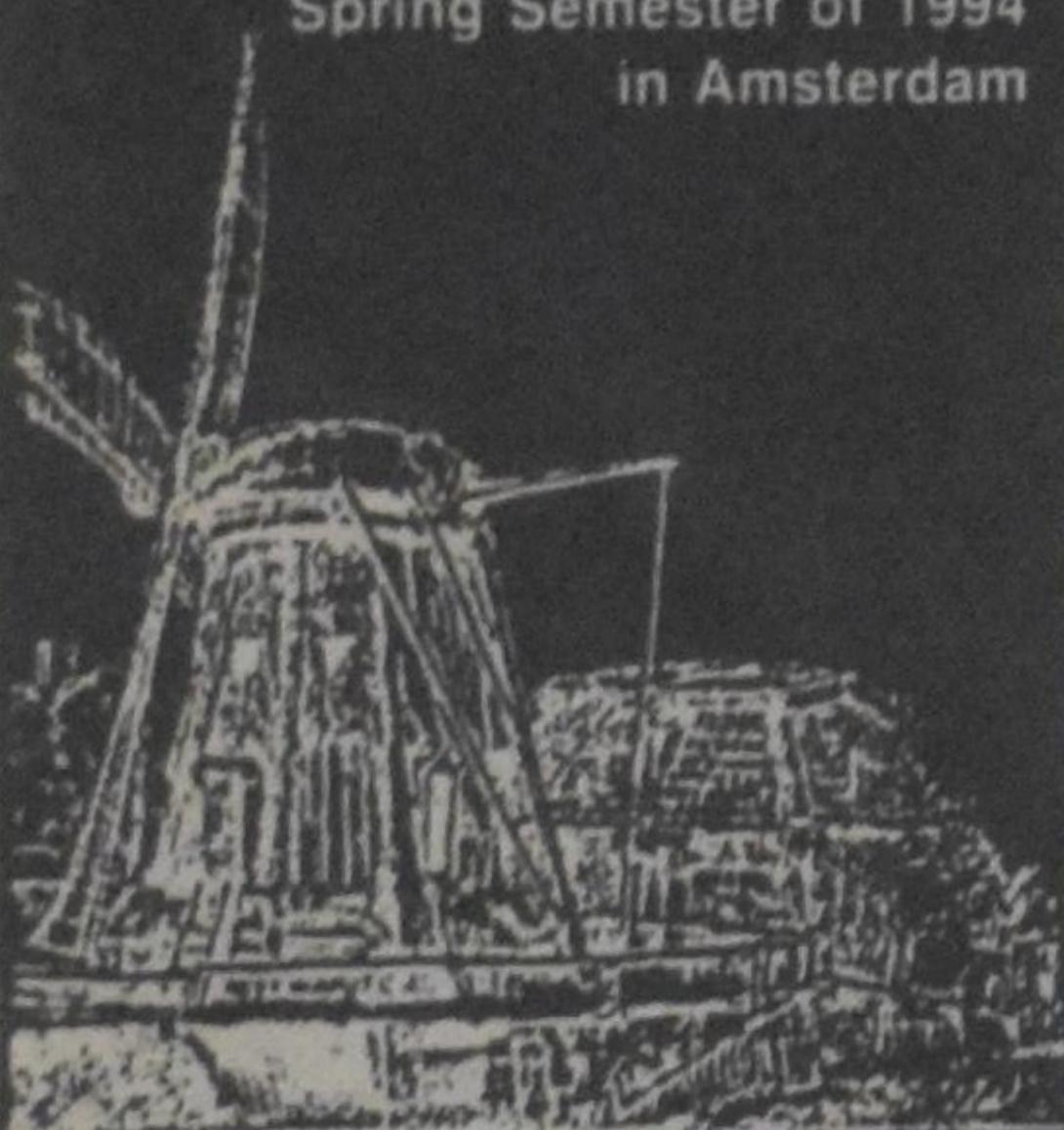
In the letter below she describes her experience — and the unexpected joy of helping lead a Japanese teenager to Christ.

Roxanne Rupke
August 5, 1993

The summer is flying by! As I write this I have only two weeks of classes left. Although so much has happened I feel like my adventure can't be over yet.

I have 15 classes to teach every week. There are four levels: children's, beginning, intermediate and advanced. Each level requires completely different teaching. The books are well-written, so teaching takes very little preparation time, at least now that I'm used to it.

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The actual class time is usually fun so it goes by quickly and easily.

Life in Japan was quite a change for me from life in Canada. One reason is that people here are very interested in foreigners and especially native English speakers. They treat me very kindly when I stay in their homes. They often give me presents and like to ask me questions to practise their English.

They say my "golden" hair is very beautiful and my legs are long "like a horse's." When I take the train or walk down the streets everyone turns to have a look at me. Sometimes they have enough courage to say "horo" (hello) to me. If I say "Konnichiwa" (good day) to someone, they usually appear to feel astonished and honoured.

To Machiko

There are many things I could tell you more about: my classes, my pastor (a woman), the language, the food or the cultural differences. Instead, I'll tell you a story about the best part of my summer, and it happened just last week.

Last Tuesday I was showing Machiko, a 17-year-old girl in my intermediate class, a postcard from my cousin Rachel. Machiko saw that Rachel's sister is named Naomi and she was surprised. She thought Naomi was a Japanese name.

I had my Bible with me, so I showed her that Naomi is in the book of Ruth. Machiko told me rather wistfully that she doesn't have a Bible. I offered to give her my Japanese — English New Testament. The next day I wrote "To Machiko, from Roxanne" in the front of a small Bible and gave it to her. She seemed excited to own a Bible and I was excited too.

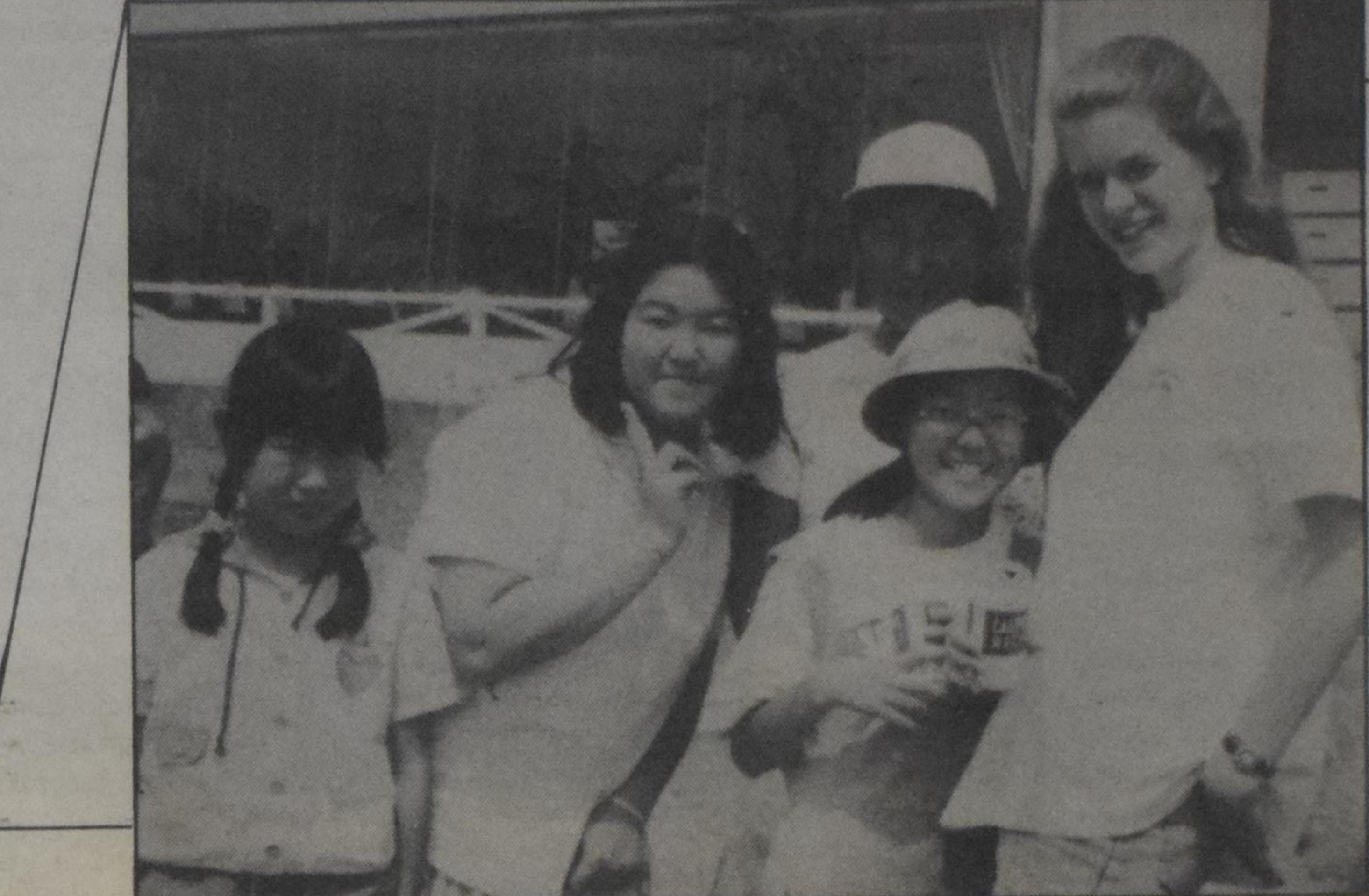


PHOTO COURTESY ROXANNE RUPKE

Roxanne (far r.) with her Japanese friends, among whom is Machiko (second from l.).

That weekend it happened that I was going to Machiko's house. On Friday night we talked until 1 a.m. and after that I really felt like we knew each other. The next day her family took me to a Shinto temple at the top of a mountain and we also went fishing in a stocked pond.

That night we talked again. I explained some things about church because Machiko was coming to church with me the next day. She told me she loves the song "Amazing Grace" so I sang it for her and explained its meaning. (Doing that helped me realize how much meaning the song has.)

Prayer for Machiko

The next day we got up early for church. The first service is at 9 a.m., and we were going to both services. By the end of the second service it was 12:30. I was exhausted. It was about 35 degrees C in the room and more humid than a rain forest. I had just sat through two 45-minute sermons in Japanese.

I thought I could get up at last, but instead we divided into small groups to pray. Machiko was in my group. The other women prayed, then I prayed. I was suddenly in a good mood as I thought of how great it had been to get to know

Machiko. I gave thanks to God and prayed for her and her family.

On Monday, Tuesday and Wednesday I had English Camp instead of regular classes. Machiko would come, even though it cost her about \$175 (17,500 yen).

On the first night of camp the pastor, Abe-sensai, asked campers to stay after the message if they were interested in learning more about God. Machiko stayed. I went to a meeting with my teammates.

An hour later, Tim, our leader, came in and told us that there were two new Christians. More people had decided to learn more about Jesus. He didn't know their names, but I got tears in my eyes. I was sure that Machiko was coming closer to God.

I crawled into bed late that night but Machiko was still awake. I asked her about the talk with Abe-sensai. She said, "I don't know how to explain..." I asked her if she loved God now. She answered Yes, then she told me that God first became real for her the day before Sunday. She had been so happy when I prayed for her that she had cried. ("Maybe you didn't see," she told me.) She hadn't realized until then that God is for everyone, including her and her

family. I held her hand and told her that I was very happy. I was amazed that God had used me to be part of a miracle in Machiko's life.

Important lesson

After this happened, I began to think about my summer in Japan. During training I was taught that there were only two simple things I must do: be a good English teacher and be a good friend. I came to Japan expecting to fit into a formula, but instead I had to simply do my best in my work and love others.

This is the most important thing I have learned — that in everything we must be dedicated in our work to loving others. Only then will others see God in us.

I hope this story has encouraged you because it reveals that Jesus can work in the lives of others through us, even when we don't expect it or don't feel ready or able to do it. Jesus also comes closer to our hearts this way. How awesome is the Lord Most High, the great King over all the earth! (Ps. 47: 2).

Health

Report shows children particularly at risk from pesticides

Marian Van Til

WASHINGTON, D.C. — "If you eat, you eat pesticides. You quite likely eat them every day, and quite possibly in nearly every meal," asserts Kenneth Cook, president of the Environmental Working Group (EWG), a non-profit American research organization which has just released a report called "Pesticides in Children's Food."

How serious is that daily dose of pesticides? Though not all of the effects are known, one thing that's clear from this latest report is that children are especially vulnerable to pesticides' ill-effects. There are several reasons for that, says Cook. One is that children's tissues and muscles are still forming, making them more susceptible to a plethora of toxic substances. Another is that they eat quite a bit more than adults do relative to their body size, and therefore ingest more pesticides. Pesticides' negative relation to allergies is also a subject which is being carefully studied.

The National Academy of Sciences (NAS) own findings say exposure to typical levels of common pesticides "could be high enough to produce symptoms of acute ... pesticide poisoning" in some children. Concludes the NAS: "Exposure to pesticides early in life can lead to a greater risk of ... cancer, neurodevelopmental impairment and immune dysfunction."

Avoiding contamination

Fruits and vegetables probably come to mind first when people think of pesticide-sprayed foods. The Center for Science in the Public Interest (CSPI) in Washington, D.C. points out that "grains and meats could contain as much pesticides" [as fruits and vegetables]. "You should avoid fatty fish that may have been caught in polluted areas. This is especially important if you are — or someday might want to be — pregnant."

Use could be cut in half

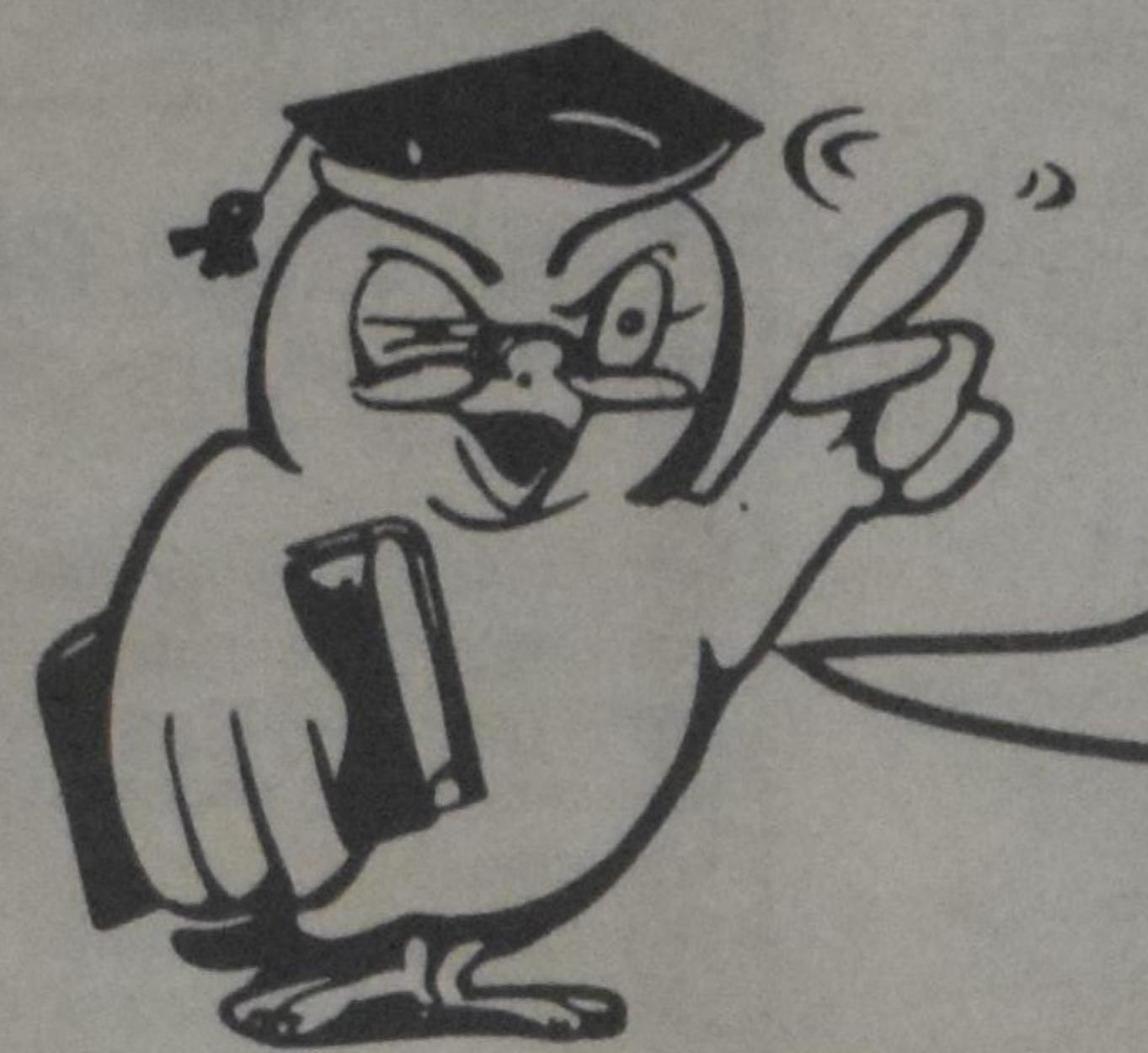
The U.S. Environmental Protection Agency has concluded that roughly 70 pesticides now in use in the U.S. are "probable" or "possible" cancer-causers. (Marie-José de Saint Victor, plant industry information service manager for Agriculture Canada, told CC that though fewer pesticides

are available in Canada, many of those available in the U.S. are registered for Canadian use, and registry standards are very similar in the two countries.)

Pesticide residues in foods need not be inevitable, avows CSPI. Organic farming is becoming profitable, and cutting back on pesticides is not only

possible but may become a health necessity, say two recent Studies by the Natural Resources Defense Council and by David Pimentel of Cornell

University. Those studies both demonstrate that pesticide use could be cut by 50 percent overall "with little or no effect on crop yields or prices."



But it's going to take a new strategy! And greater cooperation is needed between the church in the West — and the Third World church!

You see, we in the West are blessed with the vast majority of the church's wealth — and the Third World church is blessed with the bulk of its available manpower.

What's more, this "partnership" is mandated of all of us in Scripture! That means you are commanded to do everything in your means to see that every last unreached people group is reached!

And that's exactly why Globalink Ministries exists — to link you and your church with the most strategic missions projects around the globe. Projects which are actually reaching unreached people groups with the gospel of Jesus Christ.

You choose how much you want to be involved — and Globalink Ministries does all the rest. By networking with other ministries and associations, and by relying on years of experience in helping non-Western (or indigenous) mission organizations — Globalink Ministries is able to pinpoint those people groups and projects which can be reached in the most effective and efficient manner possible.

Simply put — we help your giving, or volunteer and short-term efforts — go further than you could ever imagine!

Why the old ways won't work...

Most North Americans aren't welcome among the remaining unreached people groups. And many are even off limits to those from outside the nations where these unreached live. Maybe that's why only an estimated 600 Western missionaries are now working in church-planting roles among unreached people groups!

You can help reach every last unreached people group in your generation!

Times have changed. And it makes more sense today to help those qualified and capable people God has called who are in closest proximity and nearest in culture to the remaining approximately 2000 major unreached people groups.

You see, God has raised up hundreds of ministries in poorer countries with far greater capability of reaching the remaining unreached people groups than you or I — and at a fraction of the cost!

They're doing a great job without our partnership. It's amazing to think how quickly they could get the job done with just a fraction of the resources the West is already spending in far less productive ways!

A few examples how people just like you are effectively reaching the unreached...

- **THE KURDS:** Many Kurds are now coming to know the Lord in several Mid-East countries, with the movement hoping to spread to all five countries with large Kurdish populations.

- **THE KARAMAJONG:** There is a growing fellowship now among the this tribe in northern Uganda that has previously killed outside missionaries!

- **THE NEGRITO:** This pygmy tribe in the Philippines has also always violently rejected Western missionaries. But thanks in part to Mt. Pinatubo erupting — nearby believers have made significant inroads in reaching this tribe!

- **MUSLIM NORTH AFRICA:** Many are now coming to know the Lord in countries where the number of Christians could be counted on one hand as recently as 10 years ago! But for the protection of the believers, it's best not to mention in print the names of the countries.

How you can become involved...

Globalink Ministries is a ministry that is a first of its kind. It has no mission work of its own. It just links people like you and churches with effective and accountable ministries and projects throughout the world. All the research, verification, and accountability is in place before a strategic project is ever recommended to you.

You may ask for projects to pray for and to support financially. There are projects that require short-term assistance from skilled workers or medical personnel. And, if you're not specifically helping now to reach a certain unreached people group, you're not only missing out on God's desire for your life — you're missing a tremendous blessing, as well!

So don't wait! Fill in the coupon below. Then mail it back today — while it's fresh on your mind!

Maranatha!

Philip Zodhiates

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Defending the Calvinist view of a commanding God

The God Who Commands: A Study in Divine Command Ethics, by Richard J. Mouw. South Bend, Indiana: University of Notre Dame Press, 1990. Softcover, 214 pp. Reviewed by Willis Van Groningen, campus chaplain in Kingston, Ont.

Richard Mouw, the new president of Fuller Theological Seminary, has published a steady stream of popular books since the early 1970s. In those early days as a professor of philosophy at Calvin College Mouw wrote books like: *Political Evangelism, Politics and the Biblical Drama, Called to Holy Worldliness*. More recently, Mouw has published *Distorted Truth, Uncommon Decency, and Pluralisms and Horizons*. In each of these works (and many other published articles), Mouw has consistently addressed a single task: writing as an apologist — as both a defender and promoter of Christian witness — Mouw explores how the Christian community can best be engaged with the world, even as it calls the world to obedience in Jesus Christ.

Following in this tradition,

in *The God Who Commands*, Mouw's attention is focused on what he terms "moral apologetics." Championing a rather broadly conceived view of the moral perspective of classical Calvinism, Mouw defends this ethic of divine command particularly against those who are "offended by the very idea of surrender to a divine will."

In the first three chapters, Mouw defends this Calvinist "divine command ethic" against secularist objectors. Mouw claims that obedience to God's commands for life need not be blind or infantile, that it fits well into a larger covenantal worldview, and that while it individualizes the relation between God and a person, it need not succumb to individualism.

Reworked essays?

Chapters four through six are a rather sustained and particular response to Alasdair MacIntyre's claim that the Reformation contributed to the problems of modernity. Mouw defends Calvinism against the charges that its view of the Sovereign is as harsh as Hobbes', that its view of the self is as naked as Nietzsche's, and that its understanding of

persons is as individualist as Locke's. In each case, Mouw attempts a rather "soft" reply. Allowing certain similarities to stand, Mouw then provides a context for his criticism within a broader biblical framework.

The final section of the book includes a sympathetic discussion of various issues within narrativist, feminist and Pentecostal ethical paradigms. These insights, suggests Mouw, lead to a "kind of trinitarian focus that includes paying much attention to the ethical role of the Holy Spirit" which enriches the classical Calvinist understanding.

The God Who Commands is not an exceptionally good book. It would perhaps have been better to use the subtitle (*A Study in Divine Command Ethics*) as the title. The book says more about ethics than it does about God. But more substantially, one wonders which audience the book was intended to address. It is published by an academic press, and so presumably is intended for a well-educated audience. But most of the material in this book draws heavily from previously published and readily available essays (1972-1989). Furthermore, given the overall apologetic design of this book, the individual chapters (betraying their original, more specific intent) delve into detailed discussions more than is helpful to the novice, but surely no longer rigorous enough for the specialist.

Mouw has many good things to tell us. He is an able apologist for those of us who cherish the Calvinist tradition of Christian witness within the world. His other works reveal that more clearly than this collection of reworked essays.

Friends of God

Wayne Brouwer



The risk of faith

"The God we serve is able to save us.... But even if he does not..., we will not serve your gods" (Dan. 3: 17-18).

"My dog is bigger than your dog!" "Our team will womp your team!" Remember when you played that game? Well, adults play too. "My kids are smarter than your kids!" "My job pays better than your job!" Even: "My church is better than your church!"

Such boasts figure into the scene in Daniel 3 in which the great Nebuchadnezzar of Babylon sets up his statue of gold on the plain Dura and calls for a civic holiday of religious proportions.

In Daniel 2 we read of a dream God sent to Nebuchadnezzar. And Daniel, God-appointed interpreter, tells the king, "You, O king, are the king of kings! The God of heaven has given you dominion and power and might and glory...." So Nebuchadnezzar is only acting on divine revelation when he calls on the whole world to worship his image. And that's where the game begins. If "my God is bigger than your god," you'd better bow or you'll burn!

A God like Superman?

The music begins; across this sea of prostrated bodies, rumps to the skies, watchful eyes glower at three who don't play the game — Shadrach, Meshach, and Abednego — who stand unbent. How foolhardy! Hadn't they been fed at the king's table? Didn't they hold positions in leadership of the king's government?

We cheer because we know the outcome and we want God to make Nebuchadnezzar grovel! We like a God who zaps evil and a Lord who comes whistling in like Superman and rescues us in the nick of time. But what about all our prayers that aren't answered as we asked?

Our English translations imply that the three stand confidently on the sure knowledge of deliverance as the source of their strength. But the Aramaic text doesn't say that. Their speech is actually worded something like this: "If the God we serve is able to save us, he might.... But even if he is not, we will never bow as you demand!"

The risk of faiths

Yes, a shocker, but precisely the risk of faith! The obedience of the three doesn't calculate their gains and isn't hooked into Nebuchadnezzar's rules for religion. Maybe God will choose not to save them! Maybe God can't save them!

The risk of faith means we may not be able to see the final script or understand the seeming powerlessness of God and still trust him. Where was God during the reign of Hitler? Where was God when our child died? Where was God when the furnace was heated seven times hotter and we were thrown in?

Daniel 3 comes to a beautiful conclusion. God doesn't, then and there, smash the statue or slay Nebuchadnezzar for his blasphemy or send a judging fire through the fickle crowds that included Jews, slaying his own covenant people who committed this sacrilege.

Instead, he puts on flesh and walks in the furnace with his friends! This is the wonder of incarnation! The heart of the religion of Scriptures is not one of power but of solidarity.

Wayne Brouwer is a pastor at First Chr. Ref. Church, London, Ont.



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Education news

Election candidates invited into Christian schools

Louisa Bruinsma

EDMONTON — Every Christian school likes to know it is represented by a politician who is sensitive to its well-being, especially when new education legislation is being considered.

Schools in Edmonton recent-

ly decided to make sure that provincial politicians have a good understanding of the "independent alternative" of Christian schools, so they arranged for candidates from each provincial party to visit — the week before Alberta's June 15 election.

Candidates met with parents over the lunch hour, toured a school and met with students. The meetings were educational for the politicians, and parents also benefitted.

"It was good to meet the candidates face to face," says Janet Greidanus, who attended all

three candidate meetings hosted by East Edmonton Christian School (EECS). "After meeting them, you could get a feel for their integrity and make a better judgment on how to vote."

Students were glad to finally be able to put a face with the names they saw on lawn signs. "Students really enjoyed the visits," says EECS principal Hans VanGinhoven. "They asked good questions about the deficit, (MLA) salaries and why candidates wanted to be MLAs." Afterwards many children discussed voting issues at home, and some reportedly tried to sway their

parents' opinions.

Candidates, many of whom had never been inside an independent school, admitted they were impressed by them. Evidence of computer labs, good libraries and serious studying certainly made them aware that independent schools provide valid alternatives in the educational enterprise.

"I was very, very impressed," said Liberal candidate Julius Yankowski. "There is a good feeling in the school, a good Christian feeling. It is obvious that people really care there."

Michigan court strikes down certification for home schooling

LANSING, Mich. (EP) — The Michigan Supreme Court voted 4-3 this summer to strike down the certified teacher requirements for families who home school because of their religious beliefs. The court ruled in *People v. DeJonge* that Michigan school officials had failed to show that the teacher certification requirement was the least restrictive means of discharging the state's interest in seeing that children are educated.

"This is an important victory for home schooling and religious liberty, because it is the first time in recent American history that a state supreme court has struck down the requirement that students be taught by state-certified teachers," said Michael P. Farris, founder of the Virginia-based Home School Legal

Defense Association. Farris has represented the DeJonge family since the case began eight years ago.

Farris, who argued the case before the Michigan Supreme Court, said that requiring state certified teachers is not an effective way to promote excellent education. "Studies have shown that student achievement in school does not correlate to whether the teacher is certified or not. Motivated teachers who educate children in a one-on-one or small group setting, in an atmosphere of loving encouragement, is the environment where children

thrive educationally."

In a related story, on June 8 a Michigan judge dismissed charges against a mother who was arrested for home schooling her children. Iosco County Prosecutor Gary Rapp moved to dismiss two misdemeanor charges of truancy against Peggy Williams of Hale, Mich. The decision to drop the charges was based on three recent Michigan Supreme Court rulings which require administrative hearings by the Michigan Department of Education before any person can be charged with criminal truancy for home schooling.

Funding change good for Alberta Christian schools

Louisa Bruinsma

EDMONTON — Next year Edmonton independent schools will be receiving an extra \$125 of government money for each pupil. During his leadership campaign Premier Ralph Klein had promised the new money for this year, but then it was announced that the funds would be tied to specific programs not

offered by the independent schools (e.g., Native study programs, English as a second language, vocational education and distance learning).

Christian schools worked hard to make it clear that the new money was still beyond their reach, and in June Education Minister Halvar Jonson responded by announcing that next year (for one year only) the government would make the money available in a per-pupil grant instead.

For the Edmonton Society for Christian Education, which operates four schools in the Edmonton area, that will mean about \$100,000 in extra revenue — particularly welcome as the society finds itself with a deficit. (The schools are currently the regular recipients of two other grants: a basic per-student grant and a special-needs grant.)

Peter and Marja are on holidays. Their column will reappear in the near future!

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Student-led nationwide prayer initiative planned

Students to gather around school flagpoles September 15

WATERLOO, Ont. (EFC) — Christian youth across Canada will answer an early wake-up call at 7 a.m. on Wednesday, Sept. 15, 1993, as they encircle their flagpoles for "See You At The Pole" national day of prayer. Over two million students in North America are expected to gather simultaneously at a suitable location to "get serious with God in prayer," reports the National Task Force on Evangelism of the Evangelical Fellowship of Canada.

"Youth today are keenly aware of the spiritual battles happening within their friends at school. Not only are youth praying, they are also trusting God to answer their prayers. Teens are setting the pace for generations to come!" reports Leyton Erickson, youth leader for the Baptist General Conference of Canada.

Steve Sparling, of the Pentecostal Assemblies of Canada, concurs: "Prayer is the key motivating force behind youth initiating a movement for Christ on high school campuses. Leaders, by getting involved, can help see this prayer initiative spread across Canada."

"See You At The Pole" is a student-led prayer initiative in which youth gather to pray at their high school flagpoles for 15 to 30 minutes about their school, community and national concerns. The idea was started in 1989 in Texas with a few students. Last year, it had grown to over one million high school students across the United States. Students with their creativity tend to naturally spark ongoing prayer and outreach initiatives that embrace their school and community.

Vision 2000 Canada, through the encouragement of denominational youth leaders, has launched the "See You At The Pole" initiative in Canada.

During the month of June 1993, brochures were distributed by denominational leaders to their respective churches in order to spark the preparation and groundwork for this grass-roots movement committed to prayer.

As Martti Pajunen, youth leader for the Fellowship of Evangelical Baptist Churches in Canada said, "This solid initiative will encourage students to pray for a spiritual awakening in Canada. No one should miss this opportunity."

"I can't think of a better way for young Canadians to make a positive difference on a national scale," asserts Gavin Wark of the Missionary Church of Canada.

Randy Friesen of the Mennonite Brethren Church of Canada concludes, "'See You At The Pole' is a front-line strategy to reclaim lost ground on the campuses of our nation. It's time to get out of the barracks!"

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If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p>1963 September 4 1993 JAKE and HANNY BEUNK (nee PETRI) With thanks in our hearts to God, we celebrate with joy your 30 years together. We praise the Lord for his many blessings. Mom and Dad, we thank you for your love, encouragement and support. Andrew & Kim Home address: 1130 Queens Avenue, #Ex. 1, Oakville, ON L6H 2B6</p> <p>1958 September 6 1993 We are delighted to announce the 35th wedding anniversary of our parents and grandparents, THYS and ANNA VAN DER GAAST (OEGERMA) God bless you with many more happy years together. With love from your children and grandchildren: Clara van der Gaast — Yellowknife Christina & Greg Jobe — Calgary Nerissa, Wesley Jay van der Gaast — Costa Rica Trevor van der Gaast — Calgary Home address: 2257 McDermott Rd., Abbotsford, BC V2S 4N4</p> 	<p>"I lift up my eyes to the hills where does my help come from? My help comes from the Lord, the Maker of heaven and earth" (Ps. 121: 1, 2). 32076</p> <p>Nov. 4, 1908 - Aug. 8, 1993 On Aug. 8, the Lord took home our much loved husband, father, grandfather, and great-grandfather, HENDRIK (HENK) BUNINGA quietly in his sleep. Beloved husband of Janny Buninga (Booy). Lovingly remembered by: Joan & Ken Armstrong — Bobcaygeon, Ont. Rita & Brian Lise — Abbotsford, B.C. Tina & Peter Huizinga — Sandford, Ont. Irene & Larry McGuinness — New Westminster, B.C. and 17 grandchildren and five great-grandchildren. The memorial service was held Aug. 11, 1993, at the Lindsay Chr. Ref. Church, Rev. Brian Lise and Rev. Henk Booy officiating, interment at Riverside Cemetery. Memorial donations to the Heritage Chr. School, Lindsay, would be appreciated by the family. Correspondence address: Little Bob Drive, R.R. #2, Bobcaygeon, ON K0M 1A0</p> <p>The Lord has called unto Himself, KLAAS FLUIT on Tuesday, July 20, 1993, at Shalom Manor, Grimsby, Ont., in his 94th year. Beloved husband of Hendrikje Fluit (Van den Berg). Dear father of: Bert & Hilda Drost — Drayton, Ont. Klaas & Fanny Fluit — Fenwick, Ont. Griet De Roo — Hamilton, Ont. Hank & Joan Fluit — Caledonia, Ont. Frederika & Phil Muys — Ancaster, Ont. Loving Opa of many grandchildren, great-grandchildren, and great-great-grandchildren. He will be sadly missed by his sister Femmigje Linde of the Netherlands. Funeral service was held July 23, 1993, at Grimsby Chr. Ref. Church, Rev. Koning officiated. Psalm 25. Correspondence address: 12 Bartlett Ave., Room 147, Grimsby, ON L3M 4N5</p>	<p>June 13, 1932 - Aug. 1, 1993 "And we know that in all things God works for the good of those who love Him, who have been called according to His purpose" (Rom. 8: 28). At the Lord's appointed time HENNY HOITING our sister-in-law, dear wife of Peter Hoiting, went to be with her Lord. She will be sadly missed by all of us. Fred & Martha Visser — Woodstock, Ont. Lies De Vries — Toronto, Ont. Ray & Willy Hoiting — Mississauga, Ont. Hank & Betty Horinga — Woodstock, Ont. Siep & Dini Hoiting — Salford, Ont. Bernard & Ann Evers — Wellandport, Ont. We pray the Lord to comfort and strengthen Pete and children and grandchildren in this time of sorrow.</p> <p>May 5, 1917 - Aug. 3, 1993 The Lord has called home to eternal glory our dear husband, father, pake, brother and uncle, MARTINUS OLIVIER at the age of 76. After a brief illness he said "I'm going home. Goodbye 'til we meet again." Lovingly remembered by his wife Anna Olivier (nee Hogterp); children Zena and Lou (Lindsey); grandchildren Jennifer, Christopher, Benjamin, and Katy-Anne; sister Grietje; brothers Fopko and Heine; and many nieces and nephews. The funeral service was held on Aug. 6, 1993, at the First Chr. Ref. Church of Victoria, with Pastor Henry Jonker officiating. Correspondence address: 6741 Welch Rd., R.R. 3, Box 9, Victoria, BC V8X 3X1</p>	<p>Gulf Coast, Florida, mobile home. 2 bdrms., 2 baths. Suitable for two couples. Five-star park, pool, marina. Close to beaches and shopping. Call (416) 459-3913</p> <p>For rent: Fully furnished house. West Mountain, Hamilton, Ont. Available September 1993. Students welcome. Call (416) 575-1396</p> <p>BERGENTHEIM TE HUUR VOOR VAKANTIE: Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergentheim, Overijssel (ongeveer 12 km van Ommen). Voor volledige informatie bel of schrijf naar: J. Snijders, 651-4 Ave. E., Brooks AB T1R 0H4. Tel. (403) 362-4052 or (403) 362-2653.</p> <p>For Sale</p> <p>For sale: Mobile home. Size 12 by 57. Owned lot. Gulf Lake, Bradenton, Florida. Phone: (519) 638-2622</p> <p>Bradenton, Fl.: Semi-furnished 10 x 32, 1 BR, 2BAs, mobile home. Excellent condition, A/C, roof/over. Walk to CRC and stores, \$3,000. Call (807) 475-0361</p> <p>Accommodation</p> <p>Bed & Breakfast When you are in the Midland area, come and relax at our home for a night or two. We offer clean rooms, Dutch hospitality and a good breakfast. Your hosts: Hank & Eva Kruyf. For reservations, call or write to: Best Bed & Breakfast 788 Ottawa Street Midland, ON L4R 1C8 Phone: (705) 526-3395</p> <p>Two-bedroom granny-flat available in Christian home. Has shared kitchen and bathroom. Upper Wellington and Hwy. # 53 area, Hamilton, Ont. Suitable for two (Redeemer) students or mature person. Non-smoking, non-drinking, quiet persons. Call (416) 383-8480</p> <p>RELAX AND LET THE CLASSIFIEDS DO IT ALL FOR YOU!</p> <p>Christian Courier 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 FAX: (416) 682-8313</p>
Births		For Sale		
HARBERS: Clare and Nellie Jonkman of Georgetown, Ont., are very happy to announce the birth of another healthy grandchild. Her proud parents, Bill and Laura Harbers have named her, ALISON MARIE She was born on Monday, Aug. 16, 1993, at the Winchester District Hospital and weighed 8 lbs. 12 1/2 oz. First grandchild for Bill and Coby Zandbergen. Home address: R.R. #2, Iroquois, ON K0E 1K0	<p>DeLier Samia 1933 September 7 1993 "In all your ways acknowledge him, and he will make your paths straight" (Prov. 3: 6). With thankfulness to God we announce the 60th wedding anniversary of our parents, ALBERT and MARIE VAN DE WETERING (nee KOORNNEEF) Congratulations Mom and Dad, and may the Lord continue to bless you. Pauline & Theo Veenkamp — Samia John & Wendy, Mary Anne & Greg, Albert & Wilma, Ted, Jim & Renee, Jeanette Jerry Wetering & Jackie Scott (friend) — Samia Mark, Kelly Marie & Len Broersma — Oshawa Michael & Judi, Paul, Lorianne & Tim, Stephanie Albert & Ann van de Wetering — Sarnia Tracy & Larry, Cindy & Paul, Kristie Walter & Pauline Wetering — Camlachie Nell & Gerald Vanderheide — Samia Chris, Kevin and seven great-grandchildren. Address: 1416 Blackwell Side Road, Samia, ON N7T 7H2</p>	<p>For sale in West Central Alberta, Retail Building Supply Yard established in 1984. CRC church nearby. Fully computerized operation. Affiliated with major chains. Financial statement available to serious inquiries only. Contact Roger Regency Building Supplies Ltd. Box 220 Peers, AB T0E 1W0 (403) 693-3743 (office) (403) 693-3960 (home)</p>		

Classifieds

Church	Events	Events
<p>Church news</p> <p>Available to assist churches</p> <p>Rev. John Van Hemert is currently on sabbatical and is available to assist churches with pastoral work. His temporary address is: 6178 Via Vermilya, Lantana, FL 33452; phone: (407) 966-9858. In British Columbia, call (604) 533-5554.</p> <p>Available for call</p> <p>The council of Calvin CRC in Ottawa announces that Dr. Adrian (Art) Hellemans is available for call.</p>	<p>Rev. Van Hemert is the former pastor of Faith Community Christian Reformed Church in Lantana, Florida, and has previously served CRCs in Alberta, B.C. and other parts of Florida.</p> <p>Adrian and his wife, Wendy, had intended to serve the Lord via seminary teaching in the Philippines but had to cancel those plans for health reasons. The Calvin CRC council wholly supports the Hellemans and sincerely recommends Adrian to the churches. The council will be pleased to provide further information to those interested. W.L. Posthumus, Clerk.</p>	<p>40th Anniversary</p> <p>The First Christian Reformed Church of Guelph, Ont., hopes to celebrate its 40th anniversary, on October 4, 1993.</p> <p>A variety night is planned for Saturday, October 9, 1993, at 8:00 p.m. and a special Thanksgiving Service for Sunday, October 10, 1993, at 5:00 p.m.</p> <p>Former members are hereby cordially invited to join us in giving praise to our God for His blessings.</p>
<p>Calendar</p> <p>Sept. 4 "Weston Young Peoples Reunion," Second CRC, 259 Albion Rd., Rexdale, Ont. Punch at 5 p.m., potluck at 6 p.m. Info.: (519) 337-9546 or (416) 793-2304.</p> <p>Sept. 5 Dutch worship service led by Rev. Jacob Kuntz, 3 p.m., CRC, Ancaster, Ont.</p> <p>Sept. 5 "Frisian" worship led by Rev. P. Brouwer, at 4 p.m., Trinity CRC, Abbotsford, B.C. Special offering: Pacific Island Ministries.</p> <p>Sept. 6 Orientation week concert by "HIS BAND" at 8 p.m., Redeemer College, Ancaster, Ont. Tickets \$5.</p> <p>Sept. 7 Redeemer College convocation, 10:15 a.m., Ancaster, Ont. Rev. H.R. De Bolster opens the college's 12th academic year. Theme: "Stand Firm," based on 1 Cor. 15:58.</p> <p>Sept. 10-26 London Campus Ministry invites students to various events. For info. call (519) 438-1242 or (416) 727-1289.</p> <p>Sept. 11 "Ontario Friendship Conference," at Woodland Chr. High School, Breslau, Ont. Theme: "Soar on wings like eagles (Is. 40: 31)." For info. call Sylvia at (519) 821-8515.</p> <p>Sept. 11 "Kollumerpompster Picnic," 10 a.m., at Arie & Lola De Leeuw's, R.R. #1, Caledonia, Ont. Info.: (416) 765-4161 or 575-4484.</p> <p>Sept. 11-12 Twenty-fifth anniversary celebrations at Bethel CRC, London, Ont. Social evening on Saturday. Special anniversary service on Sunday. Info.: (519) 659-8854.</p> <p>Sept. 18 "A conference for caregivers," at Faith CRC, Burlington, Ont. Keynote speaker: Calvin College's Dr. Henry Holstege, co-author of a book on caring for aging parents. From 9 a.m.-4 p.m. Choose from eight workshops. To register call Salem office (416) 528-0353.</p> <p>Sept. 18-19 "Women celebrating God's image," a conference especially for women in the CRC. Keynote speaker: Marchiene Rienstra. Workshops, fun and Sunday worship. At First CRC, Toronto, Ont. For info. call Lucy at (416) 469-3241 or Rosanne at (416) 766-9600.</p> <p>Sept. 18-Nov. 27 "Healing Relationships in the Church," one-day seminars conducted by Reinder and Diane Klein.</p> <p>Sept. 18: Second CRC, Brampton, Ont.; Sept. 25: CRC, Ancaster, Ont.; Oct. 9: Jubilee CRC, St. Catharines, Ont.; Oct. 23: Maranatha CRC, Cambridge, Ont.; Oct. 30: Calvin CRC, Ottawa, Ont.; Nov. 6: DCHS, Bowmanville, Ont.; Nov. 13: First CRC, London, Ont.; Nov. 27: First CRC, Chatham, Ont. Cost \$72 (group discounts available). For info. phone 1-800-567-5560 or call collect (705) 466-3144.</p> <p>Sept. 23 "Reflections on Suicide," an evening to discuss the major cause(s) and how we might be able to help prevent them. Sponsored by Ontario Self-Discovery of Imprisoned Persons (S.I.P.). No lectures, free to anyone. At 7:30 p.m., HDCH (Hwy. 53 & Glancaster Rd.), Ancaster, Ont.</p> <p>Sept. 25 Annual membership meeting, 2:30 p.m., Redeemer College, Ancaster, Ont. Registration at 2:00 p.m.</p> <p>Sept. 29 CCBF's second annual benefit golf tournament & BBQ. Golf at Knollwood Golf, and barbecue at CRC, Ancaster, Ont. Proceeds for "Beginnings." Info.: (416) 522-8602 or fax 524-1203.</p>	<p>CARING FOR THE ELDERLY</p> <p>A CONFERENCE FOR CAREGIVERS</p> <p>WHEN: Sept. 18, 1993, 9 a.m. - 4 p.m.</p> <p>WHERE: Faith Chr. Ref. Church, Burlington, Ont., (2265 Mountainside Drive).</p> <p>WHO: Dr. Henry Holstege, co-author of a book on caring for aging parents.</p> <p>8 WORKSHOPS</p> <p>TO REGISTER: Phone the SALEM OFFICE: (416) 528-0353</p> <p>REGISTRATION FEE (Including lunch): \$20.00 individual; \$30.00 couple.</p> <p><i>Co-sponsored by Hamilton and Niagara Diaconal Conferences and Salem Christian Mental Health Association.</i></p> <p>ATTENTION! ATTENTION! ATTENTION! When you fax your display or classified ads to us (particular obituaries), please type them and check spelling BEFORE you transmit the text.</p> <p>Thank you.</p> <p>ATTENTION! ATTENTION! ATTENTION!</p>	

SEPTEMBER 3, 1993

Classifieds / News

Comic book gospel now available in English

C.C. staff

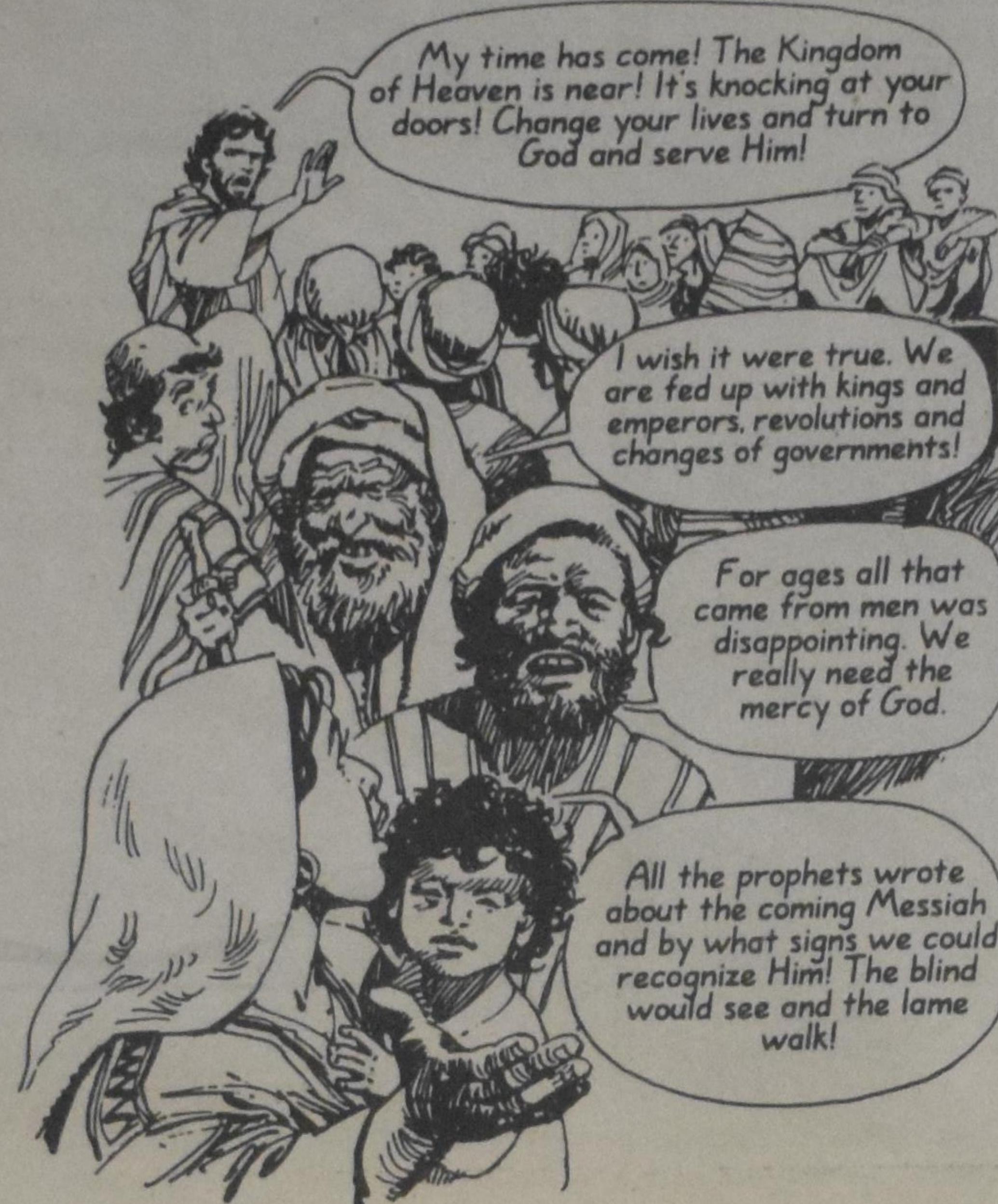
REXDALE, Ont. — The colourful comic book presentation of the life and ministry of Jesus called *He lived among us* is now available in English and Spanish, says Warmholt Houwing, a seafarers' missionary in the Belgian port of Antwerp.

Four years ago someone gave Houwing two copies of this easy-to-read gospel story in the Russian language and he smuggled one on board a Russian ship docked at Antwerp. The officer to whom he gave the book was converted that very night.

Ever since that time, Houwing has been busy printing, distributing and promoting the comic book in the Russian language. This summer 1.2 million Russian-language copies were printed and transported to Russia. They are being distributed, free of charge, mostly to school children.

The comic book has also appeared in Hungarian, Romanian and Chinese. The author of the original text in French is an aging Roman Catholic priest named Pierre Tivoilier.

During the spring of this year the book was translated into English and Spanish. The Spanish edition will be



shipped to South and Central America, especially Cuba and El Salvador.

The English edition is meant to be available to Christians in Canada and the U.S. as an instrument for use in widespread evangelism. "The idea is to distribute it to relatives, friends, prisons, hospitals and especially to school children," says

Houwing.

It can be purchased for only \$2 per copy from The Bible League, Box 524, Stn. A, Weston, Ont., M9N 3N3. Because it was printed by a Christian printer at cost, some of that money will go towards the printing of more picture Bibles, says Houwing.

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Events

Events

Guelph Campus Students

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The Guelph Christian Reformed Churches invite University of Guelph Students and their families to worship and fellowship on

September 12, 1993

at

10:00 and 5:00 - First Chr. Ref., 287 Water St.
8:45 and 4:00 - New Life Chr. Ref., 75 Norfolk St.
6:15 p.m., Fellowship Supper, sponsored by both congregations at First Chr. Ref., 287 Water St.
Please make our congregations your church home away from home during your stay in Guelph.

For more information contact:

Rev. Ed Den Haan
Campus Minister at the
University of Guelph
(519) 824-4524

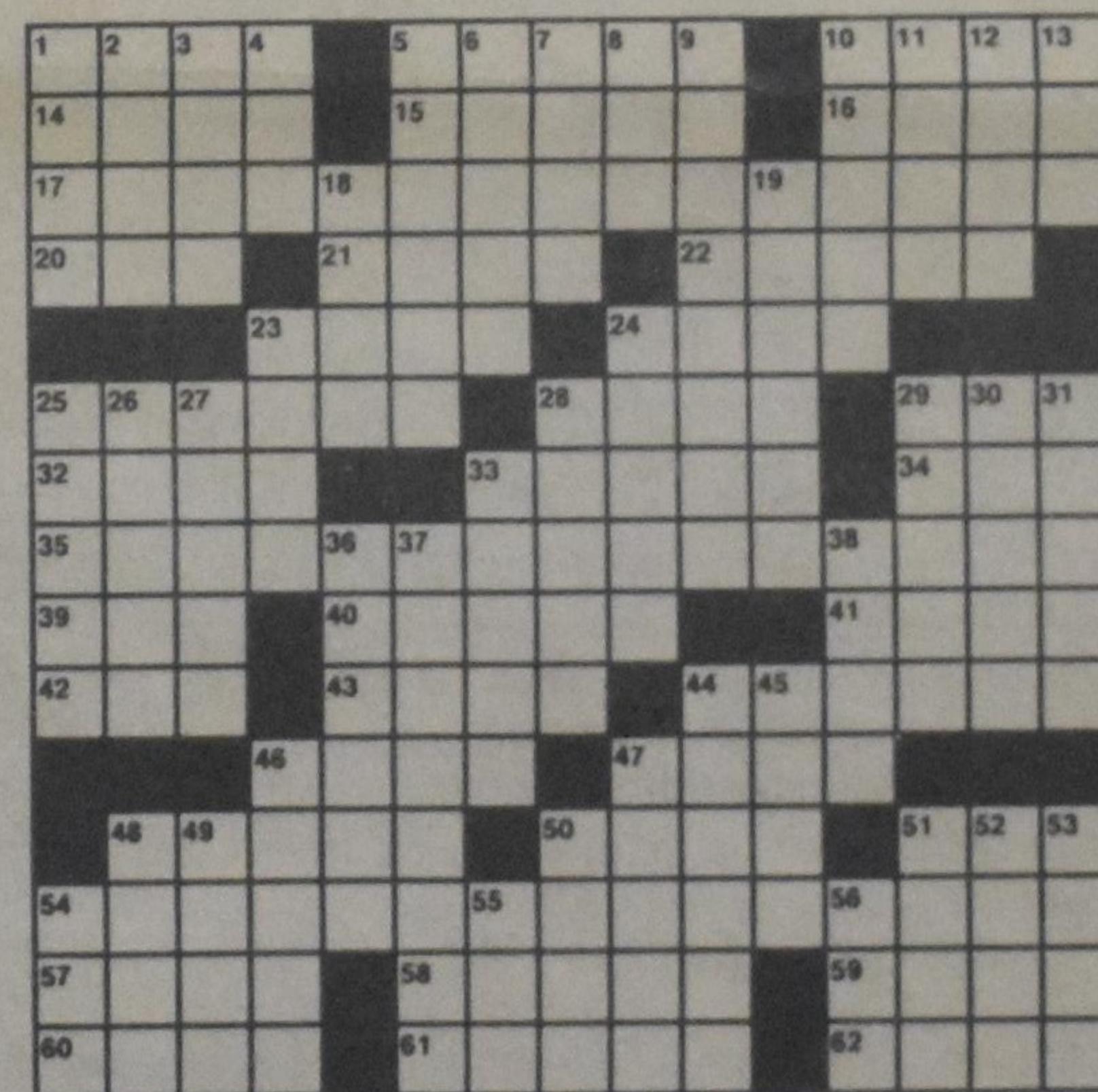
Welcome to Guelph, let's get acquainted.

This Week's Puzzle

by James Barrick

ACROSS

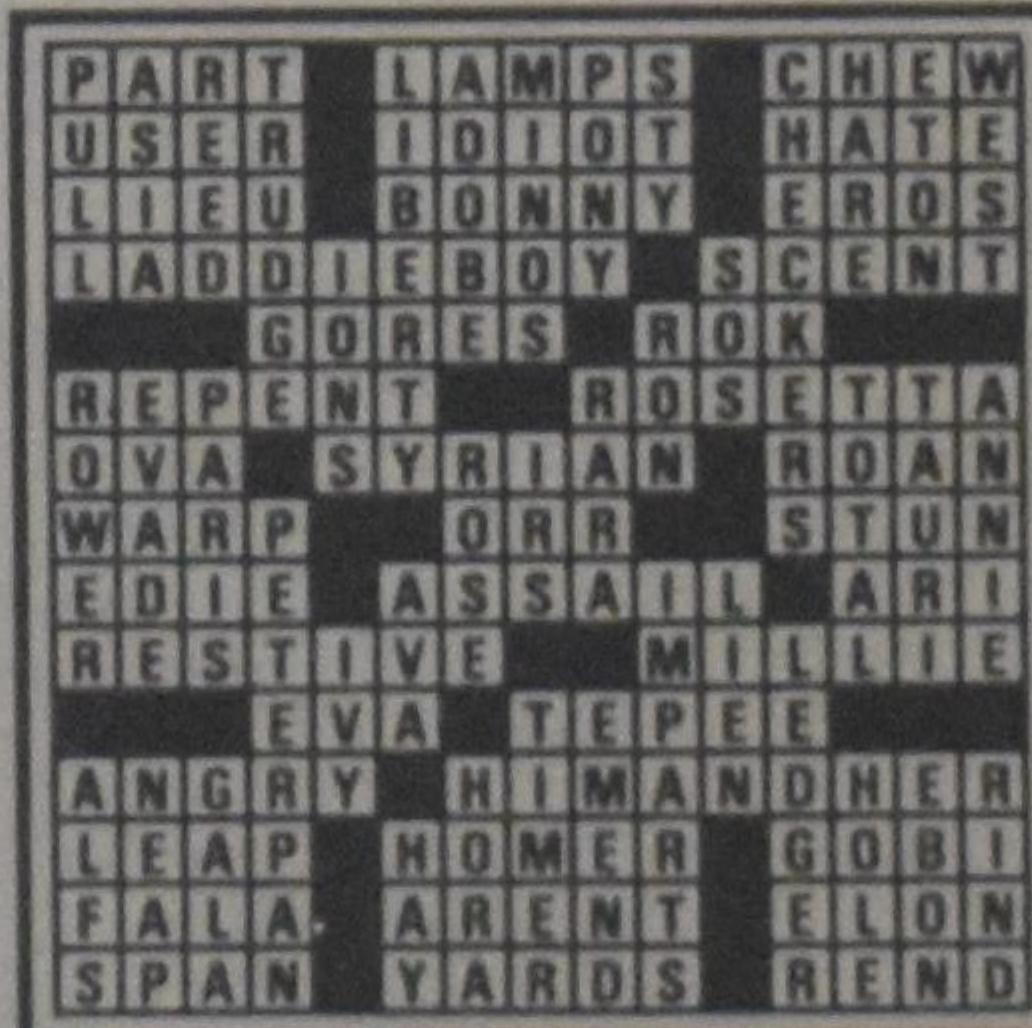
- 1 Vendition
- 5 Factions
- 10 Give an alert
- 14 — eye
- 15 Cut back
- 16 Thanks —!
- 17 Breakfast
- 20 Explosive stuff
- 21 Good friend
- 22 A Titan
- 23 Long walk
- 24 A.B.A. mem.
- 25 Provides food for
- 28 Writer Wiesel
- 29 Collection of anecdotes
- 32 Genesis name
- 33 Industrialist Cyrus
- 34 Resinous substance
- 35 Lunch
- 39 Vessel
- 40 Look sullen
- 41 "God's Little —"
- 42 Matched collection
- 43 Dyestuff
- 44 Made pulpy
- 46 Org.'s cousin
- 47 Abruptly
- 48 Stroke of luck
- 50 Steer clear of
- 51 Books expert: abbr.
- 54 Dinner
- 57 Holy Roman emperor
- 58 Tosspot
- 59 "Bus Stop" playwright
- 60 Skep occupants
- 61 Goofed
- 62 Hill



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Last week's puzzle

- 8 Terminus
- 9 A tranquilizing
- 10 In a feeble way
- 11 Inter —
- 12 Perot
- 13 Extreme degree
- 18 Arab bigwig
- 19 Go to
- 23 Fiber plant
- 24 Communion table
- 25 — belli
- 26 Worship
- 27 Gibe
- 28 Frame for a canvas
- 29 Juvenile heroine
- 30 Mother-of-pearl
- 31 Hurt
- 33 Dickens' — Drood
- 36 Baked —
- 37 Baloney
- 38 Hospital area
- 44 Showed displeasure
- 45 Skeletal part



- 46 Jalopies
- 47 Elected
- 48 Honor with a party
- 49 Deceased
- 50 Urge
- 51 Dunce cap shape
- 52 Pins
- 53 On the water
- 54 Crowd
- 55 Buzzing insect
- 56 Actor Conway

News

Shoring up the educational levee no fun, says principal

Bert Witvoet

ST. CATHARINES, Ont. — It's a wonder that principal Peter Van Huizen is not showing any grey hair. He is at the helm of two of the most battered ships in the family of Christian schools in Canada, he believes.

What are the storms that the Goodships Calvin Memorial and Beacon Christian High have weathered? Try the recession for one. The St. Catharines area has been hard hit by the economic downturn.

Van Huizen has just returned from a visit to British Columbia and the state of the economy there makes him turn green with envy. "The recession has hardly touched them," he says. "Many of the Christian schools there are building and expanding."

Of course, all Ontario Christian schools are at a disadvantage compared to their cousins in Alberta and British Columbia. Both of those western provinces fund Christian schools up to 50 percent. In Ontario a rotation of Conservative, Liberal and New Democrat governments has done nothing to squeeze as much as a penny out of the public coffers when it comes to private schools, Van Huizen notes.

All efforts by the Ontario Alliance of Christian Schools to shame the provincial government into doing educational justice have shipwrecked on the bare rocks of politics. The Alliance has had to resort to the courts (See report on this page).

But the principal of the As-



Peter Van Huizen can't wait to see the playground in full use again.

PHOTO: BERT WITVOET

sociation for Christian Education in St. Catharines has additional reasons to feel a little glum. Two schools have been robbing his ship's cargo for the past two years.

Heritage Christian School has drawn a number of families and children from Calvin and Beacon ever since "orthodox"

Christian Reformed families left the CRC denomination and started three area churches of their own.

Another school that's drawing families and children is Eden Secondary School in nearby Virgil. Formerly a Mennonite school, Eden joined the public school system a few

years ago and is now offering Christian education free of charge.

As a result of all this leakage, Calvin and Beacon now have a joint enrolment of 350 students, with only 80 attending Beacon Christian High School.

"I should be feeling pretty good right now because the worst is over, but the whole experience of people walking out on you and having to close down eight staff positions has left a sour taste in my mouth," says Van Huizen.

"You can't blame anyone," he adds. "But it certainly is a lot easier to build something up than to shore up the levee when things are crumbling around you."

Van Huizen thinks that his school's enrolment has bottomed out. He says that even though The Word of Life, a mega-church, has built a modern complex just down the street and is starting a Christian elementary school with an enrolment of 85 this month.

"But this church is charismatic and will appeal to a new market," says Van Huizen, just as Calvary Baptist's school, a few blocks the other way on Scott Street and with an enrolment of 95, appeals to another crowd.

Two weeks before school starts, Van Huizen looks forward to seeing the kids return to school. "Seeing those faces will lift my spirits significantly," he says.

News Digest

Natural Law Party to field candidates

OTTAWA (CP) — The Natural Law Party of Canada, which espouses the teachings of transcendental meditation guru Maharishi Mahesh Yogi, has announced that it will run candidates in all 295 federal ridings during the election expected this fall.

The alternative party, registered last year, says it could solve the country's problems if people would learn its natural law teachings.

The party is inviting unemployed youths to study introductory courses in "natural law" at \$15 to \$60. After six months to four years of study — at a minimum of \$10,000 U.S. a year — students can graduate to careers as political leaders "with the ability to create perfect administration which will satisfy everyone in the nation," said party spokesperson Chris Wilson.

Natural Law ran 45 candidates in the Alberta election last June, garnering one percent of the popular vote.

Left-handers more accident-prone

SAN DIEGO (AP) — Left-handed people may be more accident-prone than right-handers and one reason may be a slightly greater tendency toward minor mental lapses, a new study suggests.

In the study of 2,379 enlisted men in the U.S. Navy, those who said they had more lapses also reported more accidents, and south-paws reported having more lapses and more accidents than right-handers.

Participants in the study filled out questionnaires that asked about such minor mental lapses as forgetting why they went from one room to another, bumping into people or forgetting a name.

The 231 left-handers in the sample reported an average of 35.6 points, compared to 33.4 points for the 2,148 right-handers.

No scars

"All too often I've seen it happen. Graduates venturing forth... with holy resolve, and yet returning a few years later to visit the awed old haunts, not to share the scars and stars of Kingdom service, but to show off their shiny new El Doradoes."

Gordon Spykman in a commencement address at Dordt College, Sioux

Ontario appeals court will hear independent schools

ANCASTER, Ont. (OACS) — On Sept. 7-10 the Ontario Court of Appeals will hear applications made by the Ontario Alliance of Christian Schools (OACS) and the Canadian Jewish Congress. At issue in the appeal is the constitutional right of independent schools to have access to public services and grants.

The appeal comes in response to a decision handed down by Judge Anderson in the Ontario General Court on Aug. 7, 1992. That decision affirmed

that parental rights are being violated by the Ontario Education Act. However, the judge justified the infringement as being reasonable in a free and democratic society on the basis of Section 1 of the Charter of Rights and Freedoms.

The parents in the appeal dissent from public policy for religious reasons and are therefore excluded from public benefits. In the applicants' view, parents have the primary responsibility for the education of their children and should be

able to freely choose their children's schooling without financial penalty. Therefore, it is a matter of justice to provide parents with the means to exercise legitimate avenues of choice in education, they believe.

Fundamental to the debate is the definition of public education. Currently there is no definition or authority for the growing systems of independent schools in Ontario.